THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. VIII. No. 5. NEW-YORK, SATURDAY, APRIL 14, 1838. WHOLE NUMBER 369.

POETRY.

For the Churchman.

SACRED MELODIES.—NO. II.

From David.

We come from the valleys of weeping
 To greet on the mountains the day;
The dreams that have frighted us sleeping
 Are flying with darkness away!
Bless'd LORD, thou thy people art bringing
 From lands where the pagan reviles,
And ransom'd we greet thee with singing,
 And wait on thy worship with smiles.

The waters, so ragingly rolling,
 Are still'd at thy terrible word;
But calm'd are our griefs when consoling
 Thy whispers of mercy are heard;
And what though we scatter with sadness
 The seed we have garnered with care,
Ripe sheaves shall reward us; with gladness
 The reaper his harvest shall bear.

AUBURN.

From the British Magazine.

ADVENT HYMN.

When Israel's GOD the lofty heavens bowed,
 And in the desert with his servant spoke,
He came, pavilioned in a thunder-cloud,
 And Sinai's mount was wrapp'd in fiery smoke.

His lightnings, meteor-like, careered around,
 The gleaming heralds of his holy law;
And fearful was that unseen trumpet's sound
 Which hush'd all Israel into silent awe!

He came again, that LORD of majesty,
 Whose ways and counsels it were vain to scan;
He came—the glory of his Deity—
 Veiled in the likeness of a Son of man!

And angels with their golden harps were heard
 Hymning hosannas o'er his lowly bed,
Wond'ring to see in him the Incarnate Word,
 And folding their bright wings around his head.

Yet once more he will come—girded with might,
 And robed in stern magnificence;
Archangels marshalling with radiant light
 The pathway of his dread omnipotence.

The sun shall cease his glorious beams to shed,
 The moon and stars will gem the sky no more;
And the last trump shall wake the many dead,
 Bidding the earth and sea their prey restore.

Oh, what a time of fearfulness and power!
 Created worlds dissolved with fervent heat;
LORD, may thy grace support us in that hour
 When thou art throned upon thy judgment-seat!

From the British Magazine.

THE RECORD NEWSPAPER.

Sir,—A letter of mine which you were kind enough to insert in the British Magazine of last month, was made the subject of a very lengthened comment in the Record newspaper of the 14th ultimo. The object of the editor was to disprove the position which I had advanced, viz. "That there is no other external mark of a Christian minister than his having derived his orders by a direct unbroken line from the first fathers of the Church—the apostles of CHRIST;" and to do this more effectually, he brought against it the usual charge of Popery. On reading his observations, I wrote to him, to remonstrate against what I considered his unfairness in dealing with the subject as he did; and to offer to reply to his arguments, if he would give me room in his columns to do so. He inserted my remonstrance, and made some comments on it, but gave no answer to my offer. I wrote again, requesting to know whether he would admit my reply, and I received the following answer in the notices to correspondents:—"We scarcely think that we should insert, the letter which 'B.' proposes to send us in defence of the only true mark (in his apprehension) of a Christian minister. We were obliged to close the door against the Hon. and Rev. Arthur Perceval, under the urgent remonstrances of various readers, in the view that we should not willingly allow the Record to be a vehicle of sowing tares as well as wheat; and 'B.'s' solitary proposition is, in our judgment, so manifestly and dangerously erroneous, that, on the the principle just stated, we must not choose to introduce his statements on the subject into our columns. He may try, if he has a mind. He will understand that we have no fears for ourselves, or our well-instructed readers, but in relation to the many young and inexperienced readers of our publication. 'Cease to hear instructions that causeth to err from the words of knowledge.'" You will not wonder that I had no "*mind to try*," it being evident, from the principle on which the editor professed to act, that he would not insert my answer, if it should have any strength, or even show, of argument. As to the principle itself, it can scarcely, I think, be maintained with any consistency, by the editor of the Record. Let his readers judge whether one who so strongly advocates the free discussion of every matter connected with religion—who even argues for the necessity of giving publicity to all the controversial conversations which take place at the committee meetings of the Christian Knowledge Society—whether such a one can consistently animadvert on the statements of a correspondent of your Magazine, and virtually close the door against any reply to his strictures. As I find that the Record and some of its correspondents are, nevertheless, continually referring to this subject, and representing as most mischievous and most unscriptural the statement which I ventured to make, perhaps you will allow me room in your pages to reply to the arguments which have been advanced against it. It will be the best and fairest course to take, to remark on the observations of the editor in the order in which they occur. 1st. He sets out with saying, that he is "not acquainted with the members of our communion who scornfully repudiate a *due* regard to the apostolical succession." There is evidence enough in this very article to prove that the editor *himself* repudiates it; for he endeavors to show that many who derive their orders by succession from the apostles are *not* ministers of CHRIST; and that many who cannot show this derivation may, nevertheless, be his ministers. I cannot, therefore, see in what sense he holds it, or what regard he thinks is "due" to it. 2d. The editor then proceeds to disprove the assertion, which he considers as implying a very undue regard to the apostolical succession, viz. that it is the *only external mark of a Christian minister*; and he contends that it may be disproved by the process of *reductio ad absurdum* in this way:—If they who possess this mark are ministers of CHRIST, then the priests of the Church of Rome are ministers of CHRIST, but they are the ministers of antichrist, which is absurd. The editor thinks that, as a Churchman, I must subscribe to the assertion that "the priests of Rome are the ministers of Antichrist," because many of the reformers (whom he inadvertently calls the founders of our Church) represent the Church of Rome as antichrist. To this I answer, that no Churchman is bound by the private opinion of any of our great and justly-venerated reformers, any more than by those of any bishop of the present day; and further, that there is nothing in the formularies of the Church which they drew up to bind us to this opinion. The editor quotes the 80*th Irish article* as declaring the Pope to be the "man of sin foretold in Scripture;" but he should know that no living minister of the Church in England or Ireland ever subscribed the Irish articles,—that they were not drawn up by the reformers,—and that they were in force but a very short period, being introduced about 1615, and virtually set aside in 1634. The quotation from "the Homily on Obedience" as little serves his purpose; for, besides that ministers of the Church do not pledge themselves to the verbal accuracy of every passage in the homilies,* it is plain, I think, that the passage quoted makes no positive declaration on the point. It is as follows:—"He [the bishop of Rome] ought rather to be called Antichrist, and the successor of the scribes and Pharisees, than CHRIST's vicar, or St. Peter's successor." I am ready to admit that it would be absurd to suppose that the priests of antichrist could be the ministers of CHRIST.

The language here used is evidently comparative, and the title Antichrist is given, as I conceive, not in a restricted sense, as belonging solely to the "wicked one" described in prophecy, but in a more general sense, as applicable to any opposer of the truth, which use of the word seems to be sanctioned by the Apostle John, 1st Epistle ii. 18; and it is a well-known fact that the early Christians and the reformers after their example, gave this title to all those whom they considered enemies of the Gospel. I am ready to admit that it would be absurd to suppose that "the priests of Antichrist" (strictly so called) could be ministers of CHRIST; and therefore I cannot suppose that the Church of England regards the Pope as such, for she allows any one ordained by him, on his renouncing the errors of Popery, to minister in her communion; a permission not granted to any Dissenter or Presbyterian. She does not require the reordination of any priest of the Church of Rome; a proof that she considers every such priest, however gross and lamentable his errors, a minister of CHRIST.—Therefore the Record's *reductio ad absurdum*, resting on authority "before which I am bound reverently to bow," comes to nothing. The editor, however, and those who, like him, possess veneration for the authority of the Church of England, cannot so easily escape from the absurd consequence to which they are led by maintaining that Rome is Antichrist. This is so forcibly stated by Mr. Maitland, that the mind must be fortified by a good deal of prejudice which is not, at least, somewhat moved by it: "A priest of the Romish Church, on his joining the Church of England, is not required to be reordained. It will be hard to account for this without granting that the bishop of Rome is a true Christian bishop. It is difficult to imagine that the Church of England would admit any to serve at her altar because Antichrist had ordained him—because the son of perdition had laid hands on him—because the man of sin had given him holy orders," ("*The Second Inquiry*," p. 108.) Let the editor of the Record calmly consider this passage, and then judge whether his position or mine is, on church principles, more easily reduced to an absurdity.

Third. His next observation respects the analogy said to exist between the Levitical priesthood and the Christian ministry, on which I founded an argument in support of the apostolic succession. He asserts that this analogy "*is no true analogy for the purpose to which it is applied*," and he regards it as a symptom of "a return to Popery" when much stress is laid on it. Now, passing over the authority of those fathers of the Church, and of later Christian writers who adopt this analogy, and attach much importance to it, and who, from the period in which they lived, or the opinions which they entertained, could have no connexion with Popery, let us see whether we have not the higher authority of Scripture to rest on. The following particulars may be sufficient to prove that a striking analogy *does* exist between the office of the Levitical priests and that of the Christian ministry: They are both appointed to minister in holy things. (Exod. xxviii. 1; compare 1 Cor. iv. 1.) They are both chosen to their office by GOD himself, (Deut. xxi. 5; compare Acts xx. 20.) They are both separated from the congregation, and set in authority over them. (Num. xvi. 9; compare Heb. xiii. 17.) They have both to fulfil the pastoral duty of instructing the people. (Malachi ii. 7; compare 2 Tim. ii. 2.) They are both, by divine appointment, entitled to maintenance on account of their service. (1 Cor. ix. 13; compare ver. 14. Now, if they resemble each other in such important particulars as these—in the sacredness of their office, in their divine appointment to it, in the duties and privileges which belong to it—how can it be asserted that no true analogy exists between them? Nay, does not the apostle in the last cited passage assume that this analogy exists? and if it do, is not the inference deduced from it a natural and obvious one? viz. that as GOD was pleased to give an external mark to certify the one, he would be graciously pleased to give a mark equally plain and palpable to certify the other. The editor of the Record would set aside this inference, by endeavoring to prove that "there is a more striking analogy between the prophetical and ministerial, than the priestly and ministerial, office." He enters at large on this topic, but the sum of what he says in support of his opinion is this:—"The great work and stated duty of the priests was, as types of CHRIST, to offer up the typical sacrifices which prefigured the only great and available sacrifice." Now the ministers of the Christian Church, he contends, have no such service to perform. On the other hand, the prophets were appointed "to instruct the people in the will of GOD in a dark age, and amidst an imperfect revelation;" and this, he asserts, is the same as the ministers of CHRIST have to do "amidst the full light of revelation." There are, I conceive, two or three important errors involved in these statements. 1st. It is not the fact that all the sacrifices, which the Jewish priests had to offer, were merely typical, some of them were *eucharistical*; and others, such as the passover, were *commemorative* as well as typical, and therefore it is not correct to say that our ministrations bear no resemblance to theirs; for do we not offer an eucharistical and commemorative sacrifice when we celebrate the Lord's supper? 2d. It is erroneous to state that it was exclusively the office of the prophet to instruct the people. This was a main part of the priest's office likewise, (see Mal. ii. 7; Lev. x. 11; Deut. xxxiii. 10; 2 Chron. xvii. 9;) the difference between the two being this—the priests were the fixed, stated, and regular instructers of the LORD's people, directed to instruct them in truths already revealed; whereas, the prophet was but an occasional messenger, sent upon an extraordinary mission, accredited by miraculous signs, and commissioned to reveal new truths. It is therefore evident that the office of a priest bears a much closer resemblance than that of a prophet to the office of a minister of the Gospel.

These considerations, I hope, are sufficient to show that the analogy, from which I drew my inference, is not affected by the objections which the Record has brought against it, and, consequently, the inference itself not yet disproved. The Record, indeed, asserts that the Scripture gives a very different mark from that of the apostolic succession to distinguish the ministers of CHRIST; but I feel that I have already trespassed too far on your pages. If, however, you think it desirable that the subject should be entered on, and will again allow me to occupy some room in your Magazine, I would hope to bring it under the consideration of your readers in the next number. I have but one observation more to make. It is painful to see this subject represented, as it continually is in the pages of the Record, and elsewhere, as a mere question about rites and ceremonies. It is, surely, in the highest degree, a practical question; for what minister does not feel that the power with which we exhort—the authority with which we rebuke—the fervor with which we bless in the name of our LORD JESUS CHRIST, depend on the degree of rational assurance which we have that we are his ministers?

I am, Sir, your obedient servant, B.

* It is remarkable that in the first part of this very homily there is an inaccuracy of rather a serious nature, that of styling a passage out of the book of Wisdom "*the infallible and undeceivable word of GOD*." Another occurs in the second part, viz. ascribing the death of Saul to the young Amalekite who brought the tidings of it to David. What would the Record say if any one was to assert that every clergyman of the Church of England is compelled by an "authority before which he is bound reverently to bow," to receive the Apocryphal book of wisdom as the infallible and undeceivable word of GOD, and to admit as true the false tale of this Amalekite?

OBSERVANCES ON WHICH ARE FOUNDED THE CANONS OF THE PRIMITIVE CHURCH.

They are such as these: they take for granted the principle of ministerial superintendence, and the principle of ministerial succession, and consider them both vested in one and the same individual functionary. They take for granted that ordination is necessary, and that it is given by imposition of hands. They presuppose the three orders of bishops, priests, and deacons. They take for granted the one baptism for the remission of sins. They assume that there is an altar and a sacrifice in the visible Church under the Gospel, and that by "the LORD's appointment." They take for granted the rite of holy communion. They take for granted the practice of excommunication. They speak of heretics, or sectarians, as existing, yet as being in a state of serious disadvantage; they use concerning them the same (what is now called) fierce and contemptuous language which occurs in later centuries. They take for granted a local and diocesan Episcopacy. They take for granted an order of precedence among the bishops of each nation. They take for granted that councils are composed of bishops. They take for granted that married men may be clergy, nay, may be bishops. They recognise the observances of celibacy and fasting. They recognise the fast of the great Sabbath, or Easter eve, and of Lent, and of Wednesday and Friday. They imply the observance of Easter; they imply the existence of festival days. They recognise the use of churches; and of wax, and of oil, gold and silver vessels, and linen, in the worship, and these as consecrated. They speak of demoniacal possession and exorcism.

Let us picture to ourselves the position of a modern Protestant in a communion where such points were first principles; with his societies instead of the Church—his committees, boards, and platforms, instead of bishops—his Record or Patriot newspaper instead of councils—his "concerts for prayer" instead of anathemas on heretics and sectaries—his spoutings at public meetings instead of exorcisms—his fourths of October instead of festival days—his glorious memories instead of holy commemorations—his cheap religion instead of gold and silver vessels—his gas and stoves for wax and oil—and his denunciations of self-righteousness for fasting and celibacy. *This*, indeed, would be the very fault he would find with the whole system,—he would say he was not at home in it, or, in other words, that there is nothing evangelical in it; yet there is quite as much evangelical surely in such canons as in chapters in St. Paul, such as 1 Cor. v., or vii., or x., xi., or xiv.; or 2 Cor. ix; or 1 Tim. iii., iv., or v.—This absence, then, of the essential gospel doctrines, even supposing they were absent, which would not be granted by any one who had studied these canons, is not in point, unless it is a proof that rulers of the Church do not hold doctrines, because they *also* give rules of discipline, and, when giving the latter, do not deliver the former instead. Certain doctrines may be true, and certain ordinances also; the one may be prescribed in canons, the other taught in confessions. It does not follow that those who enforce the one do not enforce the other; but it does follow that those who enforce the latter to the exclusion of the former, do not enforce both. Those who enforce the discipline, need not deny the doctrine; but those who think to escape the discipline by professing the doctrine, are more careful of doctrine than the early Church was, and have no congeniality of feeling with times which considered it better to follow out what they had received than to reason against it, "to do these, yet not leave the other undone."

And here, since the subject of doctrine has been mentioned, it may be as well to instance some points of belief which do occur in the course of these canons. Besides the doctrines of the Trinity and atonement, which are incidentally mentioned, there are the following:—that it is wrong to inflict corporal punishments for religious offences; that to pay for preferment is simony; that unanimity is a chief duty of Christians; that on the bishop solely falls the cure of souls, and its responsibility; that those who serve the altar should live of the altar; that to acknowledge heretics is to associate CHRIST with Belial; that there is a difference, under the Gospel, between true priests and false priests; that baptism is the cross and death of the LORD; and that persons who fast on festivals fulfil the prophecy in the beginning of 1 Tim. iv.—*Ibid.*

COMMUNICATIONS.

For the Churchman.

MEDICÆ SACRÆ.—NO. III.

In the year 1490 before CHRIST, in the first month of the second year after the departure of the Israelites from Egypt, the tabernacle was reared, and Aaron and his sons set apart for the priest's office. On this occasion the LORD delivered through Moses those police regulations relating to private life, which have been to the Jews alike a wall of separation from other nations and a sanatory code founded on the physiology of man, full of wisdom, and prolific of temporal blessings. Let us notice briefly some of these laws, the reasons which probably led to their promulgation, and the benefits likely to accrue from their observance.

According to Michaelis, the terms *clean* and *unclean*, as applied to animals in Leviticus, implied merely such as were employed among the Jews for food and the contrary. When it is said therefore that "Noah took of every clean beast and of every clean fowl and offered burnt offerings on the altar," we are to understand such animals as were used for food by the Jews, and the words "clean and unclean," are used by anticipation or *prolepsis*. What took place at a subsequent period, viz. the era of the tabernacle service was accordingly nothing more than converting ancient national customs into primitive law. The same animals allowed or prohibited in the Levitical code had always been clean or unclean, that is, usual or unusual for food; and he remarks that even in Joseph's time, so peculiar were the Jews in relation to food, that it is recorded of them, "The Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians." The Jews also have always believed that certain animals were called unclean and forbidden to be eaten because they were unwholesome food. But it is to be remembered that the grant to Noah after he came forth out of the ark, was in these general terms, "Every moving thing that liveth shall be meat for you."—Others have supposed that the distinction was *symbolical*, designed to teach the avoidance of those evil qualities for which the unclean animals were remarkable. Others again suppose it was designed as an effectual means of keeping the Israelites separated from all other nations, inducing them to kill and eat many animals sacred to foreigners, and to look with abhorrence upon others which they reverenced. The fact that nearly all the animals pronounced "unclean" were held in high esteem and sacred among the Heathen, lends great probability to this supposition. For example, the *swine* was sacred to Venus and Ceres, the *owl* to Minerva, *wolves* to Mars, the *hawk* to Apollo, *horses* to the sun, the *eagle* to Jupiter, *apes* to Priapus, the *dog* to Hecate, &c.; and to such extent does this hold true, that Origen remarks, that "Moses declares all those animals to be "unclean," which were esteemed by the Egyptians, and other nations to be the instruments of divination, and those to be clean which were not so; and if in the time of Moses such creatures were not sacred to demons, it is a greater wonder that he should mark out those for impure which proved to be so sacred to after ages." That the distinction of clean and unclean existed before the flood, is evident from the command to Noah, the *clean* to be received by *sevens* for sacrifice and food; the *unclean* by *two* of a kind. Several animals were called clean and eaten which were not offered in sacrifice: such as the hart and roebuck, the wild goat, the pygarg, and the wild ox; the only animals allowed in sacrifice being the ox, the sheep, and the goat, with their young; and of birds, doves and pigeons. The former only, of all the animal kingdom, have the characteristic marks of clean beasts, as laid down by Moses, viz.—"chewing the cud," and having the "hoof cloven entirely through." Now, no one can deny that many animals were forbidden to be eaten, whose flesh is as proper for food as some of those allowed; for example, the *camel*, (which chews the cud, and whose hoof though divided is not entirely cloven through,) the *coney*, the *hare*, &c. When we consider that the Gentile nations did make use of animals for food forbidden to the Jews, particularly the Egyptians, and that they held as sacred, and must not slaughter goats, sheep, and oxen, (especially in that part of Egypt where the Jews had resided,) but worshipped them as gods, though these constituted the chief articles of food to the Israelites, we shall doubtless be led to believe that the main design of the distinction in question was as a means of separating the Israelites from all other nations.

That dietetical considerations, however, influenced Moses in some degree in forming his regulations, there can be no doubt. With respect to swine's flesh, this is especially obvious, as it is well known in warm climates to produce a predisposition to cutaneous disorders. So well known is this fact in the East, that even the Arabs, who eat other sorts of food forbidden to the Jews, hold swine's flesh to be unwholesome, and in conformity with the popular creed, its use was forbidden in the Koran. That such was the reason why it was held in such utter abhorrence among the Jews is highly probable, for they have a proverbial saying among them, "that ten measures of leprosy descending into the world, swine took to themselves nine of them, and the rest of the world one." Another reason doubtless was, that the Gentiles used swine in their sacrifices and mysteries of religion, and because it was accounted a great luxury among many nations, the Jews might, had they not been led to regard it with abhorrence, have been invited to their feasts, and thus by familiarity been seduced into idolatry.

Birds. Of the feathered tribe it may be observed in general, that such are forbidden as are either carnivorous and rapacious, as eagles and hawks; or are night birds, as owls and bats; or haunt marshes and lakes, as the cormorant; or live upon coarse diet, as the ostrich and lapwing: the flesh of all which is strong and unpalatable for food. Origen, however, remarks that "Moses by his admirable wisdom understood what creatures were looked upon as prophetical by the Egyptians and other nations, and these he forbid to the Jews," among which he mentions the eagle and the hawk. Diodorus Siculus relates that the people of Thebes worshipped the eagle, looking upon it as a royal bird, worthy of Jupiter; and Julian, in his oration upon the mother of the gods, says that in the time of their strictest purifications, they were permitted to eat birds, except a few which had commonly been held sacred, which is a plain acknowledgment of the sacredness of some birds among the Gentiles."

Fish. Those only were allowed for food which have both fins and scales; being of easy digestion compared with eels, &c., which have them not. The Jews were also prohibited from eating butter. "Thou shalt not dress a kid in its mother's milk," which the Jews have always understood to mean, "Thou shalt not dress meat with butter." In respect to this prohibition Michaelis makes the following sensible remarks. "Palestine is the very best country that we know for the cultivation of the olive-tree; for want of which Egypt must make use of butter, which in so warm a climate will not keep so long good as in our colder regions; the Israelites had a penchant for Egypt; but their state was to be established in Palestine, in which land the whole people were to dwell together, without ever leaving it again. Now, in this view, it was a matter of the first consequence to accustom them to a savory sort of food, such as they could not have in Egypt.—He who has been accustomed to good olive oil will not be very willing to exchange it for the very best butter," &c. Further considerations on this subject are postponed to our next number.

C. A. L.

For the Churchman.

ADVERSARIA—NO. VI.

"*Limitation of Human Responsibility.*"—I have just met with a valuable proof of the antiquity and high authority of the doctrine of Dr. Wayland's new book. It occurs in a note to the celebrated preface of Bishop Warburton's Divine Legation, and is well worthy to be recalled to notice.

"In canon lx. of the Council of Eliberis, held about twenty years before the Council of Nice, it is decreed, that they who were slain by the Gentiles for breaking down their idols, should not be received by the Church into the number of martyrs, since neither the precepts of the Gospel, nor the practice of the apostles, gave any countenance to such licentious behavior."

"*The Christian Sabbath.*"—John Calvin, speaking of the schismatics among the Calvinists, declares, that "crassa carnalique Sabbatismi superstitione ter Judæos superant." In so far, however, as this Sabbatison is English, we shall not err in calling it with Hume, "a Puritan affectation." As such it received early rebuke from our mother Church. Dr. Pocklington's sermon, "Sunday no Sabbath," delivered in 1636, from Acts xx. 7, 8, left very little for the innovators to stand upon; and Dr. Heylyn more than once exposed the glaring impropriety of the practice. That it should have been clung to, or that it should still be retained by the Independents, is, however, no matter of surprise. With the Puritans, as with all reformers, it was mere policy to declare the old system totally bad, and sedulously to condemn even its indifferent features. And with the modern representatives of those saints in buckram, we should expect every Puritan practice that the world will bear to be cherished. Still I cannot find that the usage has been adopted by any organized religious body, and I am certian the Church of England, and the Episcopal Church of the United States have never in the remotest degree countenanced it. Why then, (it may be asked,) was it necessary that the journals of the Church should publicly animadvert on it, as a peculiarity of some Churchmen? Is there any thing in the meaning or the associations of the word which should render it dearer to us than the hallowed phrases of the Gospel and the ritual? Is it becoming the good face of Churchmen to stray into the fold of Hugh Peters, to pick up an innovation on the use of all centuries? And is Sunday an unmeaning term? Not of the worship of the orb of day thinks the Christian, as he greets the morning of the week, but of that Sun of Righteousness whose beams are even then falling warmly on his soul. It is no Sabbath to him. When can his tongue cease, or his heart tire in the praise of Him who hath captive led *his* captivity and plucked the sting from *his* death. The meditations of the patriarch were awful as on Israel's Sabbath he pondered on the six days' work.

But higher and heavenlier far are the Christian's Sunday tasks. Redemption, the mysteries of highest heaven as it were mingled with his every thought. GOD manifest the bitter cup, the blood-sweat, the vinegar and the gall, the veil rent, and the midday darkness,—are these themes for a *Sabbath?*

Sir Walter Raleigh's Last Words.—Hargrave's State Trials is one of the most interesting and (necessarily) authentic books of history in our language. Stafford, Bacon, Essex, Prynne, Bastwich, Burton, and a score of other heroes of the Star-chamber court, appear in life on its ponderous leaves. Their very words, sometimes pithy and piquant as they felt the lash of Coke's irony, sometimes imprecating and solemn in asseveration, are given with all the reporter's exactness. Often too we meet with choice morceaux of literary history. The whole trial of Sir Walter Raleigh is one of these. Well said Prince Henry, that "no man but his father would keep such a bird in a cage."—James the First is not among the good or great Kings of England; and his pedantry (though it has lived longest) was the most venial of his faults. His execution of Raleigh was pronounced *unjust* even by the lawyers of his own reign. How calmly this illustrious victim received the blow, it is unnecessary for me to tell. "If the heart be straight, it is no matter which way the head lieth" were his words to the executioner. "This is a sharp medicine, but it is a physician which will cure all diseases."—The letter to his wife written the night before his execution is above praise. I give it nearly entire.

"*Sir Walter Raleigh's Letter to his Wife.*—You shall now receive (my dear wife) my last words in these my last lines. My love I send you, that you may keep it when I am dead; and my counsel that you may remember it when I am no more. I would not by my will present you with sorrows, (dear Besse,) let them go into the grave with me, and be buried in the dust. And seeing that it is not GOD's will that I should see you any more in this life, bear it patiently, and with a heart like thyself. First, I send you all the thanks which my heart can conceive, or my words can rehearse, for your many travails and care taken for me; which though they have not taken effect as you wished, yet my debt to you is not the less; but pay it I never shall in this world..... Love GOD, and begin betimes to repose yourself upon him, and therein you shall find true and lasting riches, and endless comfort. For the rest, when you have travelled and wearied your thoughts over all sorts of worldly cogitations, you shall sit down by sorrow in the end...... As for me, I am no more yours, nor you mine. Death has cut us asunder, and GOD hath divided me from the world, and you from me.—Remember your poor child for his father's sake, who chose you and loved you in his happiest times. For know it (my dear wife) that your son is the son of a true man, and who in his own respect despiseth death and all his misshapen and ugly forms. I cannot write much, GOD he knows how hardly I steal this time while others sleep, and it is also time that I should separate my thoughts from the world. Beg my dead body, which living was denied thee, and either lay it at Sherburne (and if the land continue) or at Exeter Church, by my father and mother.

"I can say no more, time and death call me away; the everlasting, powerful, infinite, and omnipotent GOD, that ALMIGHTY GOD who is goodness itself, the true life and true light, keep thee and thine, have mercy on me, and teach me to forgive my persecutors and accusers, and send us to meet in his glorious kingdom. My dear wife, Farewell. Bless my poor boy. Pray for me, and let my good GOD hold you both in his arms. Written with the dying hand of sometime thy husband, but now, alas, overthrown. WALTER RALEIGH."

—

Excerpta.—"If in some things I dissent from others, whose wit, industry, diligence, and judgment I look up at, and admire; let me not therefore heare presently of ingratitude and rashnesse. For I thanke those that have taught me, and will ever; but yet dare not think the *scope* of their labor, and enquiry was to envy their posterity, what they also could adde and find out." *Ben. Jonson's "Discoveries."*

"And shall I suffer on both sides? Shall I be accounted an enemy by one part for opposing the Papist; and accused for a traytor by the other for favouring and complying with them? Well, if I do suffer thu, it is because truth usually lies between two extreams, and is beaten by both. But in this and all things else in despight of all malice, truth shall be either my protection from suffering, or my comfort while I suffer. I can do nothing against the truth, and for it I hope GOD will enable me patiently to suffer any thing."—*Abp. Laud.*

PHILARCHÆUS.

March 28, 1838.

For the Churchman.

IDLE HOURS—NO. III.

INFIDELITY.

What is it makes a rational being an infidel? Is it philosophy?

Philosophy professes to be an inquiry after the *chief good*; and surely that is the *chief good* which hath promise of two worlds, the present life and an endless life to come. Christianity alone hath this. Philosophy never leads a man therefore to reject Christianity.

Is it any superiority of intellect? We should not suppose so, for superior intellect only gives its possessors this advantage, that it enables them to be the better philosophers—and we have seen that the true philosopher is the true Christian.

Is it a regard for the dignity of our species? So some pretend! But how impudently; since the infidel considers humanity only a more perfect sort of *animal* nature. But Christianity superaddeth to all this that we should be called the children of GOD, a dignity which all the noblest of the heathen were desirous of establishing, but knew not the way, though certain of their own poets had said it; and especially Aratus, who is quoted by St. Paul, του γαρ γενος εσμεν.

It is none of these causes indeed. Neither is it any sense of the sublimity of our integral being, as opposed to the idea of our being but emanations from a first great Cause. Of this we have evidence, not in reason alone, but in tangible example,—the argument best fitted for children, and fools, and skeptics. It is sufficient if the sublimest minds be ever found on the side of *faith*—not ranked with the doubter. If, of our degraded race, those who have shaken off most of the world's slough, have been found believers in GOD, in futurity, in the necessity of worship, then have we an argument that faith is not inconsistent with the sublimest outgoings and aspirations of the soul. And sure in all ages, those who have been most distinguished for the grandeur of their characters, and who have themselves most felt the nobility of their immortal, intellectual being, have been the very ones who have most anxiously desired to connect themselves with a greater being, and to establish the fact of their dependence upon a GOD. Such was Homer, Pindar, the old philosophers, Virgil and Cicero among the heathen. Such were Dante, and Lorenzo, and Cosmo, and Tasso, and Spenser, and Shakspeare, and Milton, and Coleridge among the moderns.—These were all, at least speculatively, religious. All of the latter class were *Christians*—and all in their several ways, *worshippers*. Time would fail me to tell of Newton, of Boyle, of Locke, of Cowper, of hundreds of nature's nobles, distinguished not more for pre-eminent genius, than for humble piety and ardent love for their GOD and their fellow-men. Where truly great minds have been skeptical, the cause has generally been ignorance? Men learned on all other points are often blind on this.—Hume never diligently perused the volume which he dared to blaspheme; and when Halley, the astronomer, was declaiming against revelation before great Sir Isaac, he received from the latter the merited rebuke, "Talk to me on astronomy, Dr. Halley, I am glad to hear your opinions there, for you have studied it and are a master in it; but leave Christianity alone—you know nothing about it."

It is not any love to purity and holiness that makes a man an infidel. The pure and holy have ever been in its favor. Even the scoffing atheist has never dared to question the perfect moral beauty of the crucified Nazarene. None but the stupid idiot could have the effrontery to deny the perfect symmetry, the glorious simplicity of our Redeemer's life. "He went about doing good." Rousseau, the most contemptible of all *things*, that ever received the

name of *philosopher*, was of black heart enough to deny or affirm any thing that might suit his vile propensities, and his days were a continued siege of the impregnable walls of our religion. Yet even he had to pause in awe before the simple grandeur of the system which he was assaulting, and break out in confessions of its glory.

"Abash'd the devil stood,
And felt how awful goodness is."

In fact, so wonderful is the character of the Christian faith, so suited for all the world and for all conditions, so tender in its consolations, so rich in its blessings, so benign in its promises, so ripe in its rewards, so fitted for the lofty intellect, so adaptable to the weakest, so stupendous, so sublime, so higher than fancy's flight, so beyond all praise of song, all conception of the imagination, that were I compelled to reject it as a philosopher, I would still cling to the fable as a man.

But no more of such a foolish hypothesis! Compelled to reject it as a philosopher! Is it possible that such a supposition is uttered, is affirmed, when CHRIST has died? Who could believe that GOD himself could descend to earth and die for men, and yet that there still should be found the horrid ingrate who would deny him! Neither wisdom, or reason, or purity, or noble independence ever drove a man from his Redeemer: and if we search further for the cause of the paradoxical phenomenon which we are contemplating, we shall find the universal cause to be—a bad heart, a love of the world rather than a love of GOD.

This must certainly be our conclusion, unless having established the pure philosophy of the Christian's *creed*, we detect something contrary and degrading in the Christian's *worship*. But there is no such thing. The religion of the Bible does not bid us bow down to a GOD of brass, neither does it enjoin upon us the adoration of any creature like ourselves. The pure ritual of our religion, saith St. James, is to visit the fatherless in their affliction; and as for the ceremonial of the sanctuary it is like the object of its worship, pure, simple, sublime, and in its humility, ennobling. Our reverence is yielded, not with the slavish fear of the bondsman, but with the delightful obedience of *sons*. Glorious abasement! that we can approach the throne of the universe, and call its monarch our Father! For my own part, it is then that I feel most exalted in intellect, when I kneel at the feet of the Author of all wisdom, and call him *my sire*. When I listen to the gospels, I am charmed as no epic, or history, or romaunt hath power to charm me. The old prophets are above all the dithyrambics of the heathen, or the rhapsodies of the moderns. The epistles of St. Paul are better than all the subtlety of the schools; and when I join in that venerable chant of the Church, "*We praise thee, O God*," I am raised so far above the world, I am so caught up into the third heaven, that for the time I think only of the "sapphire throne" before me, and the innumerable company of angels around. But when the devout exercise is over, I turn to think, with far less contempt than pity, of those who know not the rapture of the praise of CHRIST, I cannot but feel that were I so wretched as to be an unbeliever, I would still frequent the sanctuary, and, at least while *Te Deum* was rising, make to myself an ideal god.

But I am not so miserable; and for those who are I will cherish pity, and banish if possible my contempt. Poor mortals, what a hell to them must be their life of thirty years! or if it is comparatively happy, how worse than that of Tantalus is their fate! The flower falls into earth and is revived again, but their life is a brief, and is extinguished for ever! Poor mortals! The world is a dreary place, even to him who regards it as less than his temporary residence; what must it be to him who hopes for nothing beyond? Well did a bishop of England say, "the Christian's sorrow is better than the world's joy;" and Lorenzo was never more "the magnificent," than when, amid the glories and splendors of his palace and his family, he exclaimed, "He is indeed dead, even to this life, who hath no hopes of another!"

A.

For the Churchman.

Mr. Editor,—In a recent number of the Episcopal Recorder, I saw a brief editorial notice of the death of Bishop Stone of Maryland, in which the following sentence occurs,—"His infirm health of late years had prevented his laboring very actively in his diocese."—Now this statement concerning the bishop's health, though of very little consequence, is incorrect. He never possessed a vigorous constitution; but probably at no period of his life, since the days of his youth, has his general health been better than "of late years." I do not suppose that during the last five years (ending at Christmas) he has been interrupted to any inconvenient degree, in the performance of his Episcopal duties by ill health, if you except an injury received from a fall, which confined him to the house during the greater part of the winter of 1835. But the inference which the Recorder draws from his position concerning the bishop's health chiefly arrested my attention, and causes me to trouble you with this communication. "His infirm health of late years had prevented his laboring very actively in his diocese." Now we, the members of his diocese, have believed and still believe—whether we take for the standard of Episcopal duties the rules of the Church, or what we know of the labors of other bishops—that of *late years he has labored very actively in his diocese*; and we consider it a sacred duty to the memory of our revered and never-to-be-forgotten chief pastor, not to let such an assertion concerning him go uncontradicted. He was in the habit of visiting all the churches in his diocese once in two years; and the churches in this state are not crowded together in cities and towns, (of which we have very few,) but are scattered in every direction through the country. In the course of the last summer and fall, he visited all the churches on the western shore of the Chesapeake, with the exception of those in Harford and part of Baltimore counties. In the performance of these duties, he travelled over the rough and mountainous country which constitutes the northwestern portion of the state, and all the lower counties of the western shore, in which are many congregations of Episcopalians, and where there are neither railroads, nor turnpikes, nor any other facilities for travelling, except such as a warm-hearted and hospitable people may furnish.

He performed other duties in the diocese, besides those which belong exclusively to the Episcopal office. Often did he spend two or three days in a parish, preaching the Gospel and rendering such other services as the rector desired; and the same duty has been performed by him in company with one or more of the inferior clergy, in places where there was no settled clergyman.

Bishop Stone has left a reputation for all that is good and upright as a man and a minister of the Gospel, which might satisfy the most fastidious. He was born among us, and resided (it is believed) in his native parish, with the exception of one year, from the time of his admission to Deacons' Orders to the day of his death. With all the opportunities which were thus afforded for discovering any defects which might deform his Christian character, not a *stain* rests upon it.

The office of bishop was not sought by him, and never, perhaps, has its duties been discharged with more meekness combined with firmness, than in his case. Never have I known a man more free from guile and all human ambition than was Bishop Stone.

At his death, he left 72 clergymen in the diocese, which is the largest number that we have ever had.

I hope that these remarks will meet the eyes of the reverend gentlemen who conduct the Recorder, and that they will transfer them to the columns of that paper. MARYLAND.

March, 1838.

For the Churchman.

Mr. Editor,—I have seen, and am allowed to send you, an extract from a letter addressed to one of our bishops by a presbyter of his diocese, enclosing a letter from one of his parishioners, in which he announces to the bishop his desire to become a candidate for orders. Although the presbyter's letter was private, and the publication of any part of it is unknown to the author, the bishop allows of this use of the extract, in the hope that it will be regarded as suggesting a proper precedent to other clergymen who may be similarly circumstanced, and in the confidence that, on this account, the worthy author will excuse the liberty thus taken. The following is the extract.

"The enclosed letter refers you to me for particulars respecting the applicant, which I have much pleasure in giving. Mr. —— became a constant attendant on the church early in the last summer during a visit here, and having determined to continue to reside here for some time, he was admitted by me to the communion. His thoughts were, about that time, turned towards the ministry; and a great variety of circumstances which he enumerated to me appeared to warrant the prosecution of his purpose. Feeling, however, the very great responsibility I was incurring in acting as adviser, and not, I trust, insensible to the awful weight of the ministerial office, I refused to second his application, except on these conditions:—that he should continue a probationer with me for six months, during which time he should make this matter a subject of daily and fervent prayer to GOD; that he should study with me continually, and undergo daily examinations, in order that I might be able judiciously to direct him. The time has now expired; and as he has complied with the conditions, having pursued a very close course of study; having made this, as I am perfectly sure, a subject of unceasing prayer; and having given the liveliest evidence of solid growth in the divine life, I do, with the greatest pleasure, recommend him as a suitable person to become a candidate for holy orders." Extracted by

D. D.

For the Churchman.

MISSIONARY HOURS.—NO. I.

"Quis est enim, cui non perspicua sint illa, quo a pluribus verbis a Pœnatio commemorantur neminem neque ducem belli nec principem domi magnas res et salutares sine hominum studiis gerere potuisse?"

Cicero.

When Dr. Morrison, the missionary, was on the point of embarking for China, he was thus accosted by a gentleman to whom he was introduced:—"Well, Sir, and so you expect to convert the Chinese?" "No," was the answer, "I do not, but I fully expect that GOD will." Now this appears to be the true state of the question of missions. Either the Heathen are to be converted, or they are not; they are either to have the Gospel preached, and salvation through JESUS CHRIST made manifest to them, or they are to continue in a state of ignorance, idolatry, and sin. If the former be the case, it must be effected through the instrumentality of men. We have no reason to expect a new revelation expressly vouchsafed to them in the present day; since, not only has GOD hitherto, altogether, made use of human preaching to call those who sit in darkness to light, but we ever find him to work by secondary means. If the latter be the case,—if they are not to be converted, if it is the will of GOD that they should still continue as they are, then all that has been hitherto done is not only useless but worse; since it is striving to produce results where the Governor of the world determines the contrary; as vainly might we exert ourselves in sending missionaries to the Heathen, and as hopelessly watch for success, as did the apostate Julian in his impious attempt to rebuild the temple of Jerusalem.

But is it not a question of the utmost importance to every one calling himself a Christian to decide what appears to be the will of GOD in this matter? Lest either, on the one hand, he be found to neglect the work of the LORD, or to shrink from aiding him against the mighty;* or, on the other hand, he be found scattering that labor, and those means which might be turned to profitable account in another channel. If there be any one question of practical religion of more peculiar importance, in the present day, than another, and which ought to be calmly weighed and considered in every Christian mind, it is this—what is the will of GOD with regard to the missionary cause? There are two ways by which we may form a judgment on this point: first, by searching the Scriptures, in order to ascertain what is revealed to us, not only in word, but also in spirit, which here, as in many other cases, will go much further in directing us than if we merely follow the letter. But so strongly do we find the express promise that *all* nations shall have the Gospel preached to them, and so direct is the command that man shall do so, and so akin is it to the love and justice of GOD, and to the analogy of the rest of his works, that little must our attention have been turned to this question, or deeply imbued with a contrary opinion must we have come to the investigation, not to perceive that such is the intention to be fulfilled.

Secondly, we may judge by observing the signs of the times. Our Saviour rebuked the Jews for their negligence in this respect. Had they kept a steadfast view on what was passing around them, they could not but have perceived that the hour was come when the Messiah was to appear on earth. Since then his religion has been confined to a small portion of Asia, Europe, and America; and where it has been preserved in purity is a still smaller speck. It is supposed by some that the hour has come when it pleases GOD to spread the Gospel, as it were, a second advent, to other lands; and shall we be guiltless if we neglect to watch the signs of the times, and endeavor to discover what is going on around us? We ascertain which way the wind blows by a flying straw, or a puff of smoke; much more accurate and conspicuous are the manifestations of the will of GOD, if we will but open our eyes to them. Amidst the most remarkable of these, in the present case, stands *success*. The rapid spread of the Gospel during the first two centuries is justly held to be a strong argument in favor of its divine origin; and in like manner we may argue from the success which has attended missions for the last fifty years. The spirit which has pervaded all Christian communities and actuated them to supply funds, and the men, means, and peculiar blessings which have been provided, all appear conclusive of the will of GOD that such a work should be sustained. Nearly seventeen centuries elapsed from the cessation of the spirit of missions to its revival; and although for a part of the time, but especially of late, there was much piety, much zeal, and more liberality, yet this work was unthought of, or only forwarded in a meager manner, by a few private individuals; I mention not the Popish emissaries, since temporal dominion and tyranny was their object; their carnal humility was their spiritual pride, and their results finally abortive. But, at last, a new spirit seemed to breathe over the Christian world; their old shackles fell off, and they sprang up refreshed and strong to join boldly in the work, which, amidst all difficulties, daily gains accumulated force.

I am not ignorant of that which is often produced by way of argument, when a better is wanting, that the missionaries have not been successful, and therefore we ought not to support them. All success is comparative. As to the matter of fact we refer to works and reports on the subject to show that the success has been more than commensurate with the means and difficulties; and, perhaps, equal to that of ministers at home. For let it not be forgotten, that *here* many are to be found in all churches, who cannot be said to be sincere; *there*, none but the really converted come forward: whence the infidel might easily turn the same argument against a home Church, or home missions; or, in fact, against any religion at all. And we will add, that although the grace of GOD is not limited, and we often see wonderful instances of its effects; yet we have *no right* to expect, at first, any very marked examples of piety among the Heathen, since so deep is the filth and pollution from which they are dragged. If we do find such it is the more surprising, and ought to be considered as the exception, not the rule. A person with his passions inflamed; his natural faculty of self-government impaired by habits of indulgence, his idea and standard of purity and virtue degraded by the sin and corruption among which he has lived, and with all his vices about him, like so many harpies craving for their accustomed gratification, cannot be expected to come forth at once a saint and a martyr. It may happen; but we certainly judge very differently of *ourselves* in expecting it.

Then suppose that we have come to the conclusion that it is the will of GOD, that missionaries should be sustained at present,—the limits of this paper are too short to cite the many further arguments which might be produced to prove it. Are we acting as Christians, are we fulfilling our vows, or our duty, if we neglect to help in this work as far as we can? In an army every man who deserts is a man added to the force of the other side; since if many were to do so, the one side would be much diminished while the other remained the same. In the army of CHRIST, he who does not fight for him is either injuring his cause, or is actually in arms for his adversary. But let us not talk of duty; the duty of being on the side of GOD is undeniable, and where all must wish to be found; but let us ask, is it not both an honor and mighty privilege to be allowed to help the Saviour by our labor, our riches, or our influence? When called upon to assist shall we hold back? When we see a great work going forwards,—a work which is nothing less than the salvation of unnumbered souls, as well from misery in this world, as from eternal wretchedness in the world to come,—shall we refuse to do even a little, to join in the throng who strive for the honor and the glory of the LORD? The Gospel must be preached by men; but men must eat and be clothed. This supposes money to be in their possession; but this money must come from the Church at large. Men are not wanting; wherever there is demand we shall meet with corresponding supply; but the *effectual* demand from us is not existing. The funds are not forthcoming by which the missionaries might be supported; and till these are cast into the LORD's treasury, the Heathen must either remain in sin and darkness, or some other instrument than our Church will be made use of to fulfil the desired end. T.

* Jeremiah xlviii. 10. Judges v. 23.

Tithe Case.—This was an appeal made from the decision of Messrs. Marriott and Jones, magistrates of the county of Hereford, by Sir H. Hoskyns, bart. The Rev. W. Coke, vicar of the parish of Pencoyd, summoned the worthy baronet before the bench of magistrates for refusing to pay the tithe of certain fields of clover belonging to him in that parish. The defendant pleaded that, as the clover was not intended for seed or to be sold, but was for fodder for his own cattle, he was not amenable for tithes. The magistrates overruled the defence, and adjudged Sir Hungerford to pay £4 for tithe and the expenses. The appeal came on for hearing at the Herefordshire sessions on Monday. For the appellant it was stated that Sir H. Hoskyns was the lay-rector, and had the right to the large tithes, and that Mr. Coke, the vicar, had the small tithes, of which the seed of clover was one. The appellant did not set out the clover for seed, but for fodder; and the defendant contended, that as a part of the clover had run to seed, the vicar had a right to have the whole crop laid out, and the seed rubbed from the tenth part, and delivered to him. In reply, cases were cited proving that the crop, as fodder, was to be considered as large tithe, and not as vicarial or small tithe. After a long consultation, the bench decided that crops of artificial grasses, intended solely for fodder and food for cattle, were alone subject to the rectorial or large tithe, and that the appeal was sustained.—*Hereford Journal.*

Observance of the Lord's day.—The first of a series of annual meetings of the united parishes of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, St. Bride's, St. Dunstan's, and the district of Bridewell, for the promotion of a due observance of the Lord's day, was held at the London Coffee House, on Friday, Dec. 29th: the room was crowded.

The chair was taken by the Rev. John Harding. The report concluded thus: "The committee would desire to suggest the importance of paying wages at an earlier period than is usual on the Saturday. It is the late payment of wages on the previous evening which leads to a large portion of the trafficking which goes on upon the Sunday mornings. It would also be a great advantage if heads of families and others would order their weekly bills to be sent in to them at any other time than the Monday morning. The general custom of settling bills on the Monday morning induces too many tradesmen to employ themselves in making out their accounts during the Sunday."—*Herald.*

THE CHURCHMAN.

SATURDAY, APRIL 14, 1838.

NOTICE is hereby given that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Louis Sherman, 28 Ann-street, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

SOUTH AND SOUTHWEST.—Our readers have been already apprized that Bishop Otey and Bishop Kemper had entered into an agreement to visit the southwest and south during the winter and spring, in order to give what assistance they could to the few ministers and members of the Church scattered over those extensive and interesting regions. They knew that churches were in readiness for consecration at some places, that not a few persons were desirous of being confirmed, and that here and there was to be found a deacon prepared for admission to the priesthood.—The Macedonian cry had more than once reached them from that quarter. They determined to go and "do what they could," intending to extend their visit into Florida and Georgia. They both left their homes early in January, expecting to meet each other at Randolph or Memphis, on the Mississippi River. On the way Bishop Otey was arrested by sickness and obliged to stop at Nashville. We regret to add that he has scarcely seen a well day since the 12th of January until within the last fortnight, although he is at present, happily, so far restored as to be able to resume his usual avocations, and has probably ere this left home on a visit to the western part of his diocese. If health permits, it is his intention to join Bishop Kemper on his return somewhere in Mississippi, and assist him in what remains to complete the visitation of that diocese. In consequence of Bishop Otey's illness the whole burden of the visitation which had been planned devolved upon Bishop Kemper, who, with a kindness and zeal worthy of the highest commendation, without delay undertook to fulfil all the engagements of his right reverend brother.

Bishop Kemper has been several times heard from in the course of his visitation. "His last letter," writes a distant friend, "was finished on the Gulf of Mexico, while he was proceeding to Florida, and it has occurred to me that it would be gratifying to the readers of the Churchman, as well as to the personal friends of the Missionary Bishop, to be informed of his movements, of what he has done, and of his views as to the prospects of the Church in the parts he has visited."

The information which has been so kindly furnished cannot be better conveyed to our readers than in the words of the writer. To hear of the labors of two such pure, sound, and primitive bishops, cannot but be eminently gratifying to *all the friends* of the Church. They indeed have entered into a field white for the harvest, and were their means increased a hundred or a thousandfold, all might be immediately employed, with the moral certainty of being followed by the most lasting and blessed results.

"The bishop reached Vicksburg at 10 o'clock, on Sunday morning, January 28. Here he found the Rev. Mr. Pinching, an alumnus of the General Theological Seminary, in charge of the congregation.—Bishop Kemper preached in the morning and afternoon of that day, and administered the holy communion to *twenty-two* persons, five of whom were gentlemen. The next day he again preached and confirmed two persons. Vicksburg is what we call in the west 'a growing place,' rapidly increasing in wealth, business, and population. A considerable number of Episcopalians have congregated here from various parts of the world, and under prudent and discreet management the church will doubtless increase in respectability for numbers as well as piety. From the terms in which the bishop speaks of the officiating clergyman, who is but recently committed upon the duties of his difficult and responsible station, we may augur the most favorable results as to his future usefulness.

"'The next point of visitation was Natchez—Grand Gulf and Lake Providence being passed in the way down, in consequence of the necessity of arrangements to be made with the Standing Committee respecting some contemplated ordinations. These two places remain yet to be visited, together with some others off from the river. On the first Sunday in February, fifth after Epiphany, the bishop admitted the Rev. Mr. Pinching to the holy order of Priests.—The Rev. Mr. Ranney read prayers, the Rev. Mr. Page presented the candidate, and both united in the imposition of hands. The sermon was preached by the bishop, who also administered the eucharist. In the evening, after sermon by Mr. Ranney, the bishop confirmed ——— and delivered an address upon that primitive and apostolic institution. The weather for several days was rainy, and became so excessively cold that the attendance at church was thin.

"'Wednesday, February 7, was spent at Christ Church, Jefferson county, seventeen miles from Natchez. Here one person was confirmed and the communion administered to eight. The rain continuing, the congregation was small. The gallery of the church, which was constructed specially for the accommodation of negroes, 'was filled,' the bishop remarks, 'I rejoice to say, with well-dressed and exceedingly well-behaved colored people. Here are some stanch friends of the Church, and it is highly desirable they should have a clergyman settled among them at an early day. After some difficulties and delays,' continues Bishop Kemper, 'the brethren Page and Pinching arrived with me at Woodville. Our visit was truly gratifying and encouraging, and will long be remembered by us with heartfelt pleasure. There were two services on Saturday. At the first of which Mr. Pinching preached, in a manner to confirm all my expectations, provided he gives himself wholly to the duties of his sacred calling. Mr. Page preached at night in his highly-interesting and animated style, proving that he deeply feels the all-important truths he is commissioned to proclaim. Sunday, February 11, was in all respects a lovely day. Three solemn services were attended by full congregations. I preached in the morning and admitted Mr. Fish to the holy order of Priests. About forty persons partook of the eucharist, seventeen at least of whom are Episcopalians. In the evening I confirmed eleven: three children were baptized by Mr. Fish. The examinations of both the candidates for the Priesthood were satisfactory; they are now qualified by the advantages they enjoyed at the General Seminary, and the slight experience they have had in the ministry, to study with advantage; and I trust that in whatever pertains to their office they will be "instant in season and out of season."

"'The Church ought to increase rapidly in Mississippi: she has many well-wishers and not a few zealous friends. The cry for eloquent preachers I would not heed; but the state of society, and I would say, the highly intellectual men that are frequently to be met with, demand that our clergy should possess sound understandings, great watchfulness over themselves, and entire devotion to the cause of CHRIST, and him crucified. We must lift up the voice and spare not. We must ask, entreat, implore the Church to survey our valley in its wide extent, and the almost innumerable inhabitants it will soon contain; and we must convince her if possible that it is her sacred duty to prepare and send forth hundreds of clergymen where she is as yet scarcely known. At Grand Gulf I learn from Mr. Ranney there are several Episcopalians, but he has not met with the encouragement he expected. It is his intention, I believe, to leave it, and after having devoted three or four weeks to a missionary tour, in the interior of the state, east of Grand Gulf, to transfer his ministerial labors to St. Francisville, La. Mr. Ranney has given strong proofs of his devotion to the cause of our Redeemer, and has I believe been a diligent pastor.

"'Mr. Page has been almost my hourly companion for more than two weeks, and he often reminded me of that energetic and noble man of GOD, the beloved and now lamented Montgomery. He has, most deservedly, the affections of his congregation and the respect of all Natchez. With the unaffected humility and pastoral faithfulness of my venerated father, Bishop White, he stood his ground in the midst of dangers,* and calmly and truly performed the duties the great Head of the Church had assigned him. He is encouraged by the hope that his congregation will soon erect a much larger edifice for public worship than the one they now occupy. Kindness and hospitality met me every where. I have not been in a public vehicle in Mississippi.

"'St. Francisville, La. Three services were appointed for this place on February 14. The rain, however, fell in torrents, and but a small congregation assembled, some of whom came the distance of six miles. Mr. Page read prayers and I preached; we then adjourned to meet next morning, hoping for favorable weather. In this we were disappointed. The roads were almost impassable, it still rained, and the weather was quite cold. Being urged to proceed, I did so; and the church was consecrated to the service of ALMIGHTY GOD, by the name of Grace Church, St. Francisville, in the parish of West Feliciana, Louisiana. It is a good substantial building of brick, with a comfortable vestry-room, and is a proof of the zeal of the Rev. Mr. Bowman, the late rector. After the ante-communion service I confirmed six persons, and after a short address on the interesting rite just administered, dismissed the congregation, with great reluctance, but from a conviction of its necessity—the church, without stoves, being very cold and damp.—This parish presents a fine field for usefulness to an active clergyman. I trust that Mr. Ranney will enter upon it soon, and with great earnestness.'

"Sunday, 18, was spent by the bishop in New Orleans, when he preached twice in Dr. Wheaton's church. He speaks of the prospects here as very encouraging. 'Louisiana presents an inviting field for missionary exertions. I have heard of Episcopalians at Baton Rouge, Placquemine, Jackson, &c. Are we ever to be the last in the field? Are we still to be losing member after member, yea whole families at a time, because we do not seek them out and carry to them the Gospel of consolation? Will our young clergy still hesitate to encounter a climate which even now abounds with healthy and highly influential settlers from all the northern and middle states?'

"The bishop reached Mobile on February 22, and left for Florida on the 27th. During his stay at Mobile he preached and confirmed twelve persons: he was highly pleased with his reception and with the aspect of church matters."

* Alluding to the late autumnal pestilence—yellow fever.

MINISTERIAL LABORS.—The following extract from the journal of a clergyman absent for his health was sent to our paper, in the hope that it may operate as a warning to any young man in the ministry whose eye it may meet, against a course of over exertion that cannot but be ruinous to his health, and on the whole an injury to the best of causes. We are obliged to the friend who has sent the article, and are happy to add that another from the same source will be contained in our next.

"I must mention here, that on the weary day of our setting out, W. and I discussed a question suggested by our own melancholy plight, namely, the reason that clergymen are so often compelled to give up for a season their duties and pine in inactivity at home, or wander in search of health abroad, while the other learned professions are comparatively exempt from such trials. Our conclusion of the matter I will mention, because it is a subject often of late discussed, and not always justly or charitably decided. The clerical profession differs then from all others, in that it places its incumbent, from the very commencement of his functions, upon its fullest and most trying labors. The very same duties which in a parish are expected from a veteran of the calling are demanded from the veriest tyro, with the single exception that something *a little more than ordinary* is expected from his youth and freshness, or in other words, his inexperience and ignorance. The consequence is, a young man of any spirit, or at all of an ardent, excitable temperament, is stimulated to exertions beyond his strength, and is put into the most favorable condition possible for making short work of himself and his ministry. Add to this consideration, that the labors of the ministry have in themselves no limit, excepting what is assigned to them by the weakness and impotence of those entrusted with it. They are commissioned to preach the Gospel to every creature; it is their duty, by every exertion, both in public and in private, to set forward the blessed work that has been given them to do; and though their respective parishes are nominal metes and bounds for their exertions, yet how strong is the temptation to overstep these when the cry of sickness, poverty, and ignorance is continually sounding in the ear beyond them! Now in these circumstances, is it wonderful that a young man of ardent temperament, and glowing with the 'first love' of his sacred calling, and ignorant of his own strength, or rather weakness, should trespass beyond his legitimate sphere, and incur the bitter penalty either of lying unfit for his beloved duties in the inactivity to which disease condemns him, or of expatriation and exile, in quest of the health he has sacrificed, if not at the shrine of duty, at least at what he supposed to be her altar. The case I have put is what I believe to be generally realized, at all events, it is what I know to be my own. I commenced my ministry, against my better judgment, it is true, but from deference to the wishes and feelings of friends who had every right to command me, in a large church where my regular duties were two sermons and a Bible class per week, and every alternate week these services with a lecture. In that church I remained about four years, during one of which I had four services per week regularly on my hands. For all of these I was obliged to make provision during the burdened week, having had no labors of former years to aid me at the commencement, and in addition to this, it was my regular practice to visit the congregation at stated intervals, and especially to pay the attention that was due to the sick. Besides this, I was often summoned to perform the last offices both in the sick room and at the grave of persons having no parochial claim on my care. And as I lived in a neighborhood where vice and misery most abounded, I had frequent opportunities of exercising my vocation in cases where it was not requested; nor is it the least cheering to me of my ministerial recollections, that in some of these cases I had reason to believe that I fulfilled the promise of my office to those who were most in spiritual and temporal need. I have the best reasons for believing that the seeds of my disorder were sown during those first four years of my ministry, although their bitter fruit was not matured till after my removal to my present and perfectly delightful field of labor. Driven, as I am now, from that field in which I have been allowed to do so little work; but which, almost like a paradise, has brought forth almost spontaneously the most precious fruits, it is to me a comfort to review the reasons of my expulsion from it, and to hope, as they may be traced to over effort in the best of causes and to the peculiar circumstances in which I was providentially placed, that they may be regarded wholly as my misfortune and not my fault! Nay, may I not almost glory in my infirmities, which have been brought upon me from no selfish exertions, and trust that they have been allowed to interrupt my labors only that I may learn wisdom from what I have suffered, and in hereafter presenting myself a sacrifice to GOD in the duties of my calling, I may render unto him, not only I trust a living and acceptable, but a *reasonable* service. Nor am I particularly ashamed of the precise nature of my infirmity, though it has become of late very common, and has been the object of not a few sneers as 'the clerical disorder,' &c. Every body knows, that at certain seasons, for reasons best and perhaps only known to the Sovereign of life and health, certain disorders have an especial sway.—Thus at one time cholera plagues the nations; at another time they mourn under contagious and destructive fevers of general prevalence. At another influenza has its reign. At another dyspepsia is enthroned, and so on through the whole catalogue. Every body ought also to know that it is perfectly natural that any tendency to disease in the system should assume the type of the general prevailing disorder. Now it is a fact that *bronchitis* is one of these disorders. It is by no means confined to the clergy, though, as they are more before society than other men, and by the suspension of their duties create a wider breach, their cases attract most of the public attention. But I know many of the laity—merchants, lawyers, doctors, women, and tailors, who have suffered from this malady, some of them even unto death, others of them to the endurance of much pain and inconvenience, and others to the necessity under which I lie, of expatriation and travel in other climes. From its seat in an organ so much used, and I am willing to allow, so much abused, by the clergy, it is a disease to which they are particularly liable; and the wonder therefore is, not that so many become its victims, but that such multitudes escape.

"I have occupied, I am aware, more of this record with this subject than the portion it occupied in the day whose history I have not yet concluded authorizes. I have not been unwilling, however, to take this opportunity, should another one be denied me, of contributing my share of the reply to the question which so often proceeds from the curled lip, 'Why is it that so many of the clergy are so very weakly and so easily disabled?'"

FLORIDA CONVENTION.—The formation of this diocese has already been commenced. The primary Convention, as we learn from the journal just received, was held at Tallahassee on January 19th, the Rev. Robert Dyce, President, and the Rev. J. L. Woart, Secretary. On motion of the Rev. J. H. Saunders, resolutions were adopted appointing several committees on rules of order, on canons, on the present state and prospects of the diocese, on finance, on missionary operations in the diocese, on drafting a memorial to the General Convention, on the publication of the Journal, and on the subject of application to the Legislative Council for an act of incorporation.

The Rev. J. H. Saunders, to whom was committed the duty of preparing a memorial to the General Convention, reported the following, which was accepted.

"To the General Convention of the Protestant Episcopal Church in the United States of America.

The memorial of the primary Convention of the Protestant Episcopal Church in the Diocese of Florida, respectfully showeth:

That a meeting of the clergy and laity of the Protestant Episcopal Church of the United States, living in Florida, was after proper notice, duly convened in St. John's Church in the city of Tallahassee, on Wednesday, the 17th January, when the Diocese of the Protestant Episcopal Church in Florida was formed, and the constitution which, agreeably to a resolution of said meeting, is herewith respectfully submitted to the General Convention, was adopted and signed in open meeting by the clergy and laity present, as will more fully appear to the General Convention by the printed copy of the proceedings of said meeting of clergy and laity, also herewith respectfully presented.

That in pursuance of provisions made by said meeting of clergy and laity, this primary Convention of the Diocese of Florida, (now in session) did assemble on Friday January 19, and has, during its sessions, enacted for the government of the Diocese the body of canons, which is also herewith respectfully presented for the information of the members of the General Convention.

That in the formation of said Diocese, in adopting its constitution, and in otherwise completing its organization, it was the unfeigned desire of the clergy and laity present, to do every thing agreeably to the requirements of the constitution of the General Convention, and in harmony with the discipline and general usages of the Church in the United States.

In view of which premises, the primary Convention doth now, by this memorial, desire and respectfully request of the General Convention, that the Protestant Episcopal Church in the Diocese of Florida may be received and acknowledged as a diocese in union with the General Convention of the Protestant Episcopal Church of the United States.

And for as much as above it is expressly declared, that it was the unfeigned desire of the aforesaid meeting of clergy and laity, to do every thing agreeably to the constitution of the General Convention, and the general usages of the Church; therefore, if in examination by the General Convention of the aforesaid constitution, or of this memorial, or of any of the documents herewith transmitted there should be observed any deficiency of matter or form, or any discrepancy with the general usages of the Church; this primary Convention doth nevertheless hope and desire, that the General Convention will not suffer such deficiency, or such variation from ordinary usage, to frustrate the request of this memorial; but that the General Convention will consider it to be, as in truth it is, owing either to the want of proper information on the part of this primary Convention convened in a new country, or to the haste and hurry in which, as it is doubtless well known to many members of the General Convention, all papers must be drawn up, which have to be prepared and signed while the Convention is in session.

And that ALMIGHTY GOD, the Father of all mercies, will be graciously pleased to take the General Convention, and all the members thereof in their deliberations for the good of his Church, under his special guidance and protection, this primary Convention, as in duty bound, will every pray through JESUS CHRIST our LORD."

Adopted in primary Convention of the Diocese, in St. John's Church, Tallahassee, January 20th, 1838, and signed by order thereof.

ROBERT DYCE, *President of the Convention.*

J. LORING WOART, *Secretary of the Convention.*

The Chairman of the Missionary Committee presented the following report, which was accepted and the accompanying resolutions adopted.

The missionary committee, which was charged with the duty of proposing to the Convention a plan for missionary operations in the Diocese, for raising the funds therefor, and for supplying the several parishes and missiona-

ries with Bibles, Prayer-books, Sunday school books and tracts, beg leave repectfully to

REPORT,

That the members of the committee have had repeated interviews on the subjects entrusted to them, and are deeply impressed with their vast importance, not only to the outward extension of the diocese, but also to the growth of the individual members in holiness and spirituality of mind. The duty of spreading the Gospel, incumbent at all times, has become doubly binding on the clergy and laity of the Church in Florida, by their recent union in a diocese and by the proceedings of this Convention in exercising the usual privileges and rights, of a regular ecclesiastical body.

So long as the Protestant Episcopal parishes in Florida remained separated from each other, without any common head, or bond of union among themselves, they might have supposed that they and the other scattered members of the Church in Florida were proper objects of the paternal care and supervision of the General Convention and its missionary plans, that body being the only ecclesiastical authority which had a right to claim the obedience of such parishes. But since the formation of the Diocese of Florida and the organization of this Convention as its proper and only representative, it is evident that we have not the same claim as formerly upon the General Convention; and although the present committee would by no means do or say any thing which might be regarded as a declaration that they thought this Convention able to provide for the spiritual wants of all under its care; yet they believe that the very best thing which they can do to secure the kind regards of the General Convention and the pecuniary aid of the committee for Diocesan Missions is to show by their strenuous exertions and their liberal pecuniary contributions, that they are really disposed to do every thing in their power towards providing for the wants of their own household. The committee feel therefore that they cannot be too importunate with the Convention, nor the Convention with the several parishes, in urging the necessity, yea the indispensable necessity, of missionary operations and missionary contributions, within the diocese. This is the way that all the dioceses in our country have grown from small beginnings, to their present degrees of strength and influence. Thus, New York at her organization in 1785, had only, it is believed, about 17 clergy, hovering in and about the city of New York; now she numbers 250, spread throughout every corner and region of the state. But to come to states, with the history of which the members of this Convention are better acquainted: Virginia, even as late as 1814 when Bishop Moore took charge, had only 6 or 7 clergymen, performing duty; now the good old bishop is made happy by seeing 84 willingly bowing to the mild influence of his pastoral sway. North Carolina also as late as 1817, numbered only three ministers at the altar; while the present situation of the Church in that diocese, the degree of public confidence which it enjoys, and the good which it is doing are well known to several here. In each of these cases, the committee feel confident in saying that the rapid increase is owing, under God, to missionary operations zealously and judiciously conducted.

The encouragement for missionary exertions in Florida, has been already laid before this Convention in the interesting report of the committee on the present state and future prospects of the diocese, read yesterday. Now therefore it is time for action. The field is white unto the harvest, and as the laborers are mournfully few, it is not only our duty to pray to the Lord of the harvest, to send more laborers into the field, but it is our own indispensable duty to use our best exertions in the mean time, to provide the necessary funds for paying these laborers.

The action of the Convention on the subject will, in the opinion of the committee be best performed by canon. Accordingly, one regulating the details of the system has been prepared, and at the request of this committee, reported by the committee on canons.

The recognition of the paramount obligation in the premises of this Convention, as the proper representative of the clergy and laity in the diocese, and the solemn declaration by the Convention, that every member and friend of the Church in Florida, is bound to contribute thereto according to his ability, is provided for in the following resolutions, which together with the canon, entitled "of the Diocesan Missionary Committee," above alluded to, are now recommended to the adoption of the Convention.

All which is respectfully submitted.

J. A. Cameron, *Chairman.*

RESOLUTIONS.

Whereas, Our blessed Lord and Saviour Jesus Christ, before his ascension into heaven, commissioned his apostles, and his Church, through them to the end of time, "to preach the Gospel to every creature," and whereas this Convention is the proper and only representative of the clergy and laity of the Protestant Episcopal Church, in the Diocese of Florida, therefore

1. *Be it Resolved,* That it is the bounden duty of this Convention to do every thing in its power to "preach the Gospel," especially within its own limits, as well by the circulation of the holy Scriptures and other books, as by the personal exertions of missionaries appointed for that purpose.

2. *Be it further Resolved,* That it is the solemn duty of every member and friend of the Church in the diocese hoping for salvation through the Lord Jesus Christ to assist the Convention herein, and contribute his pecuniary aid hereto according to the ability wherewith God hath blessed him.

3. *Be it further Resolved,* That to carry the above principles into execution, every friend of the Church in the diocese be and hereby is earnestly exhorted to use his best exertions in furthering the missionary plans of the Convention, as more fully developed in the canon entitled "of the Diocesan Missionary Committee."

Other matter of interest from the Journal will appear in our next.

For the Churchman.

COLLECT FOR THE SUNDAY NEXT BEFORE EASTER.

Almighty Lord and everlasting God,
Who, of thy tender love towards mankind,
Hast sent thy Son our Saviour, Jesus Christ,
To take our flesh, and, to thy will resign'd,
To suffer death upon the cross for us,
That all mankind should follow, thro' thy aid,
Th' example of his great humility;
In mercy grant that we may ever heed
The example of his patience, and may be
Partakers of his resurrection made,
Through the same Jesus Christ, one Lord with
thee. Men.

Clerical Change.—The Rev. R. H. Ranney has resigned the charge of St. Paul's Church, Grand Gulf, Mississippi, and accepted the rectorship of Grace Church, St. Francisville, La.

For the Churchman.

And the Lord turned and looked on Peter, and Peter went out and wept bitterly.—*Luke* xxii. 61, 62.

They led him forth, condemned, reviled,
And sentenced unto death;
The meek, the merciful, the mild—
Jesus resigns his breath.

And where were they, who should have borne
His fainting spirit up;
For whom he suffered pride and scorn,
And drained the bitter cup?

Where were they then—the chosen band,
For whom he wept and prayed;
The highly favored of the land,
Have *none* with Jesus staid?

Ay, *one remains;* but is he there,
To soothe the anxious sigh?
The anguish and the pain to share?
He came—but to deny!

His faith, his hope, his truth had fled,
In slavish fear forgot;
And when "Thou too art his" was said,
He cried, "I know him not!"

The Saviour pass'd, but for his friend
One single look was kept;
There pity, love, forgiveness blend,
And "Peter turned and wept."

EPISCOPAL READING ROOM.

Those individuals disposed to lend their support and patronage to the Episcopal Reading-room under the management of Messrs. Sherman & Trevett, are respectfully requested to leave their names at the office of the Protestant Episcopal Press, 28 Ann-street, in the course of the next week, as it is desirable the establishment should be opened on the first of May next.

Episcopal Visitation.—The Bishop's routine of visitation has been altered by the addition of *Christ Church, Troy.*

Wright's Philosophical Grammar.

From the attention we have been able to give to this work, we are satisfied it is a valuable addition to the science of philology. The author appears to possess a philosophical mind, accustomed to nice discrimination, and above all a reasonable quantum of *common sense,* too often wanting in works of this nature. It is evidently a work of considerable research and study, displaying an intimate acquaintance with the philosophy of language, and will no doubt work its way into general favor.

It seems to differ from most treatises on the subject of grammar, in the following particulars.

1. The *definitions* have been so varied and modified as to adapt them to the comprehension of the humblest capacity.

2. The improper substitution of adjectives for adverbs, and adverbs for adjectives, so improperly adjusted by former writers, has been rectified by reasoning and rules easily comprehended.

3. A new and very intelligible theory of *pronouns* has been adopted, and their injudicious and hitherto improper applications pointed out.

4. The doctrine of *verbs* has been changed; and such classifications made, as to familiarize this complex part of grammar to the mind of the most superficial reader.

5. The *moods and tenses* have also undergone improvements; particularly in the conjugations of passive verbs.

6. *Nouns of multitude* have been classed and arranged in a very precise and natural manner, so that they may be properly applied by a mere novice in the language.

7. *Participles* are ranked under their respective heads; their former improper arrangements pointed out, and their true regimen plainly exhibited.

8. The import of *shall* and *will* has been philosophically considered, and fixed by unexceptionable rules for their employment. The importance of this will be obvious to those who recollect the anecdote of the Frenchman, who, when drowning, exclaimed, "I will drown and nobody shall help me," and did drown accordingly.

Lastly, the author has attempted to show that modes of phraseology still prevail and pass for correct language, which, philosophically considered, convey ideas directly opposed to the tenor of their received acceptations. In short the work appears to us of an original character, and well deserving of the numerous and highly respectable recommendations accompanying it. L.

A candidate for orders expecting soon to be ordained, is about to go to Georgia as his field of labor, and is very desirous to be furnished with the books, &c., necessary for the establishment and conduct of Sunday schools. For the means to procure these an appeal is now made to those who feel disposed to aid in such labors of love. Any contribution enclosed to the Rev. Benj. I. Haight and left at the office of the Sunday School Union, 28 Ann st. will be most thankfully received.

☞ We ask attention to the joint circular from the committees of the Board of Missions, which will be found on our last page.

Sunday School Anniversary—The Anniversary of the Schools in union with the New York Protestant Episcopal Sunday School Society, will be celebrated in this city, on Thursday next, 19th inst. The large increase of these schools, renders it necessary to celebrate the Anniversary in *three* Churches instead of two as heretofore. The first celebration will be held in St. Paul's Chapel, at ten o'clock, A. M.; the second in St. Thomas' Church, at 2 1-2 o'clock, P. M.; and the third in St. John's Chapel, at 5 o'clock, P. M.

For the information of the Schools, notice is thus given, that, on each occasion, the Scholars will sing the Fourth Psalm in Metre, (new selection,) to the tune, *Peterborough.* The rest of the Congregation joining in the *Gloria Patri.*

Should the weather prove unfavorable, the celebration will be on the next fair day, other than Sunday.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah, *evening.*

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York. Sunday next before Easter, April 8, confirmed 60 in St. Philip's Church, of which the rector and congregation are colored persons.

Bishop Onderdonk proposes making a visitation of a few weeks, as follows:—

Third Sunday after Easter, May 6, St. Paul's Church, *Troy,* A. M.; Lansingburg, *Rensselaer county,* 4 P. M.; 7, West Troy, *Albany county;* 8, Cohoes: 9, Waterford, *Saratoga county;* 10, Christ Church, *Troy,* laying of corner-stone; Friday, 11, Hoosick Falls, *Rensselaer county.*

Fourth Sunday after Easter, May 13, Mechanicsville, *Saratoga county,* A. M.; Stillwater, 4 P. M.; Tuesday, 15, Whitehall, *Washington county,* laying of corner-stone and confirmation; Thursday, 17, Milton, *Saratoga county;* 18, harlton; 19, West Charlton.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county;* Tuesday, 22, Rensselaerville, *Albany county;* 23, Oakhill, *Greene county;* Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county;* 30, Unadilla, *Otsego county;* Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county;* Friday, 8, Marlborough, *Ulster county.*

Trinity Sunday, June 10, Fishkill, *Dutchess county,* ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county,* ordination A. M., confirmation P. M.; Thursday, 14, Monticello. *Sullivan county.* Saturday, 16, Peekskill, *Westchester county,* consecration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York.*

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county,* 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

SUMMARY.

The Bishop of Calcutta, in writing to the Church Missionary Society, states, says the Gambier Observer, "Here (at Kurnaul in North India) I had the singular pleasure of admitting to the holy order of deacons your celebrated catechist Anund Messeeh; the first ordination which has taken place in the upper provinces of India, in any of our Protestant societies, and the first instance of a brahmin ordained to the ministry of the Church, as Abdool Messeeh was the first of a Mussulman."—*Southern Churchman.*

Interesting Baptism.—On Quinquagesima Sunday, Feb. 25, were baptized in the Church of the Ascen on, in Philadelphia, (the Rev. Mr. Clemson ector,) three females, being the grandm , mother, and daughter.—*Ibid.*

The Committee of the Bath Association for promoting the due observance of the Lord's day, have issued a circular, which, from its tone, temper, and manner, seems well calculated to forward the pious object of the Association. The specific instances of Sabbath desecration which the committee point out are, Saturday evening parties; the giving of large Sunday dinners; Sunday evening conversaziones; the resorting to reading-rooms on Sundays for the perusal of newspapers; the impropriety of "persons professing godliness in any way countenancing newspapers especially intended for circulation on the Lord's day;" Sunday travelling; the "opening of the various departments of the post-office, for the purpose of receiving and delivering letters, not unfrequently at the very moment when the family are setting out for the house of prayer;" and the employment, "for the most part perfectly needless, of chairs and carriages for conveyance to the house of God." These are described as the instances in which many of the middle and higher ranks of the community evince a disregard of the sanctity of the Sabbath; and to the influence of this defection the committee ascribe much of the violation of the Lord's day which is practised, in various ways by the lower classes.—*Bath Gazette.*

University of London.—On Wednesday, Jan. 10, a meeting of the Senate took place, when Lord Burlington, the chancellor, laid on the table a new charter. The old charter, it appears, through a blunder of the law officers of the Whig ministry, expired with the life of the late king. Since that melancholy event, therefore, the University was extinct, although the Senate still affected to continue its functions. In the new charter the names of Lord Brougham and Mr. Sheepshanks are omitted, both having declined to act. In their stead are named, Dr. Stanley, Bishop of Norwich, and Dr. James Somerville, Inspector of Anatomy, and the author of the Anatomy Bill.—*Morning Paper.*

Southey's Book of the Church.—It is a matter of real satisfaction that a new edition of Mr. Southey's truly valuable "Book of the Church" has appeared, and that the objection which was formerly made to it, viz. that the authorities and references were not given, is now removed. No Churchman, whose leisure does not allow him to study large, works should leave this unread. And they who have had such leisure will find, in Mr. Southey's delightful style, his lofty principles, and his admirable narrative, full compensation for travelling again over ground already trodden. To the student in divinity the book is invaluable.—*British Magazine.*

The University of London.—A very stormy discussion took place on Saturday, December 9th, in the Senate of the University of London, as to whether candidates for degrees in arts should or should not be made to undergo any examination on the subject of religion. The question was at length decided in the affirmative, leaving Messrs. Warburton and Lubbock, together with their followers, in the minority. By this decision the candidate is to be examined on the gospels, and some of the elementary works on theology. The degree in arts is made a prerequisite to that in Physic; and it is expected that the University will be ready to commence *dubbing* about May.—*Medical Gaz.*

Ancient Manuscript of the Gospels.—The Rev. J. H. Todd gave lately to the Royal Irish Academy, a short account of a manuscript of the Four G pels, of the 7th century, and in Irish chara rs, which is preserved in the library of his grace the Archbishop of Canterbury, at Lambeth. The volume is a small quarto, in the minute hand called Caroline, common to all Europe in the reign of Charlemagne, but now used only in Ireland and known as the Irish character. The present volume appears to have belonged to Mælbrigid Mac Dorman, or Mac Torman, who was Archbishop of Armagh in the ninth century, and died A. D. 925. By him it was probably sent to Athelstan, King of the Anglo-Saxons, who presented it to the city of Canterbury. These facts are inferred from an inscription in Anglo Saxon characters (and in the hand of the ninth or beginning of the tenth century,) which occurs on a blank page immediately following the genealogy in the first chapter of St. Matthew. The discovery of this manuscript and the satisfactory proof which facts afford of its Irish origin are important, as adding another to the many instances with which we are already acquainted, of the employment of Irish scribes in the transcription of the Scriptures during the 6th and 7th centuries. It is now well ascertained that almost all the sacred books, so highly venerated by the Anglo Saxon Church, and left by her early bishops as heirlooms to their respective sees, were obtained by Ireland or Irish scribes.- *Catholic Herald.*

The Second Anniversary of the Friendly Society of Trinity parish took place on Tuesday, 26th December. The members of the Society, consisting of more than a thousand persons, walked in procession from their respective estates to the parish church, where the rector delivered a discourse from the 18th verse of chap. iv. of St. Paul's Epistle to the Galatians. A large number of gentry of the parish were present, and many of them after divine service proceeded to the parsonage, where refreshments (consisting of bread and meat and beer) were provided out of the common fund for the laborers, and were distributed by the gentry to their humbler brethren.

The flags borne by the visiters of the several plantations were extremely tastful, having been worked and presented to the Society by Miss Mackay, eldest daughter of Donald Mackay, Esq., of plantation Reliance.

This Society lodged in February last the sum of three thousand guilders in the British Guiana Bank. In April following it deposited a further sum of one thousand guilders: in July, fifteen hundred more; and will have lodged by to-morrow, or at all events in the course of a day or two, a further sum of 2976 guilders—all at 4 per cent. interest. Thus, with its interest money included, it is possessed of somewhat more than 9,000 guilders, or about £650 sterling.

If it continue to flourish as hitherto, in the course of three years it will have effected a saving of from eighteen to twenty thousand guilders;—an amount which will certainly enable it to do a great deal of good to its aged, maimed, sick, and destitute members after the year 1840, who would otherwise be entirely dependent on the charity of their former masters, or be cast a dead burden on the parish.

It appears there have been 1706 names of members on the books during the year; but of these 18 have deceased, 9 have been suspended for improper conduct, and 95 have neglected to pay their contributions, thus withdrawing themselves from the Society, and leaving a total of 1584 members now on the books.

A branch society has been established within the last four months among the apprenticed laborers in the Pomeroon. It numbers 130 members.—*Demerara Royal Gazette.*

The Bishop of Chichester made a very striking statement of the disproportion between the appropriated and the free sittings in many of the chief towns in the diocese, showing that the poor are for the most part excluded from the churches; and that in a population which has increased, as stated in his lordship's address to the clergy and laity of the diocese, between the years 1801 and 1831 eighty per cent. The following are some of the cases:—

Chichester—Until a year and a half ago there were 2,966 sittings for a population of 7,996; only 1,262 were free. Two churches have no free sittings at all. The new church, St. Paul's, has contributed 1,022 sittings, of which 572 are free. This is the most favorable case in the diocese.

Lewes—Population 9,297; free seats, including sittings for school children, 932.

His lordship also stated, that the Incorporated Society for building churches had granted from time to time to the Diocese of Chichester, the amount of £6,442, by which 11,406 sittings have been obtained, 8,665 being free.

The office of patron was accepted by the Duke of Richmond, and that of president by the Lord Bishop of Chichester.—*British Magazine.*

The Canterbury clergy have addressed a requisition to the archdeacon of the diocese to convene them, for the purpose of petitioning for the repeal of the new acts for marriages and baptisms; for the repeal of the acts for premunire, whereby the cathedral chapters, together with the clergy, may elect their own bishops; and for the restoration of the houses of convocation.—*British Magazine.*

A general bill of the christenings and burials within the city of London and bills of mortality, from December 13, 1836, to December 12, 1837. In the 97 parishes within the walls—christened, 958; buried, 958; in the 17 parishes without the walls—christened, 6,363; buried, 3,863. In the 24 out parishes in Middlesex and Surrey—christened, 25,948; buried, 13,883. In the 10 parishes in the city and liberties of Westminster—christened, 2,437; buried, 2,359. Christened: males, 17,701; females, 18,005; total 36,706. Buried—males, 10,605; females, 10,458; total, 21,063.

British Magazine.

CALENDAR.

APRIL.

15. Easter-Day.
16. Monday in Easter-Week.
17. Tuesday in Easter-Week.
22. 1st Sunday after Easter.
25. St. Mark.
29. 2d Sunday after Easter.

MAY.

1. St. Philip and St. James.
6. 3d Sunday after Easter.
13. 4th Sunday after Easter.
20. Rogation Sunday.

NOTICES.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 16th inst., at half past seven o'clock.

John V. Dixey, Secretary.

April 10th, 1838.

The Fifth Anniversary of the Young Men's Auxiliary Education and Missionary Society, will be celebrated on Monday evening next, 16th instant, at the Church of the Assension, Canal street, at half past 7 o'clock.

The Annual Report of the Society will be read, and several Addresses delivered.

All persons interested in the objects of the society and particularly *young men* are invited to attend.

ST. MARY'S HALL, GREEN BANK, BURLINGTON NEW JERSEY.—The Summer term of this Institution will commence on Wednesday, May 2d. The importance of a puntual attendance on the *first day* of the term, is urged upon all who propose to become members of the Institution.

THE ORPHAN SOCIETY.—The Orphan Society propose celebrating their thirty second anniversary at the City Hotel on Monday, the sixteenth of April at eleven o'clock. The children will be present and go through the usual exercises, and the annual report will be read at 12 o'clock.

N. B. Annual subscriptions now become due, and all interested in the society are respectfully requested to attend and save the expense of employing a collector.

EIGHTH WARD PROTESTANT EPISCOPAL CHURCH, corner of Prince and Thompson streets. A committee will attend at this church, for the purpose of renting the Pews on Friday and Saturday, for several weeks, from 3 to 6 P M. A diagram of the ground floor is left with Mr. Sherman, at the Protestant Episcopal Press, where Pews may be secured.

April 4, 1838.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

Mrs. Lathrop, 75 Christopher st.
Mrs. Richards, 44 White st.
Mrs. Mead, 48 Cliff st.

And at the Prot. Epis. Press, 28 Ann st

March 27. 1838. 2m

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 28th March, has received the following contributions, viz:

From the Rev Pierre P Irving, rector of Trinity Church, Geneva, N Y, an appropriation by the congregation of that Church for domestic missions, $50. By the hands of the Rev Amos Cleaver, missionary, a "donation from St Peter's Church, Paris, Kt, for 1837," $15. By the hands of Bishop Doane, one half of a collection in St Mary's Church, Burlington, N J, for domestic missions, $10. By the same hands, one half of a collection in Christ Church, Bordentown, N J, for the same purpose, $9. By the same hands, received from a lady in Philadelphia, $10. By the same, from Miss Smith Ross Hall, $24 50. Offerings of Trinity Church, Lansinburg, N Y, for domestic missions, per Rev P L Whipple, $5. From the Rev Edward Neufville, rector of Christ Church, Savannah, Georgia, through W P Hunter, Esq, receiving agent in that city, the amount of weekly offerings and of monthly missionary collections in that church, from 1st January to 31st December 1837, $26 31. From the Rev S W Prestman, rector of Immanuel Church Newcastle, Del, through Mr H I Terry, part of the offerings of said church in aid of domestic missions, $20. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, collection in St. Andrew's church, Mount Holly, New Jersey, for domestic missions, per Rev George Y Morehouse, $7 70. By the the same hands, from St Andrew's Church, Butler, Penn, for domestic missions, per Thomas Latimer, Esq, $5. By the same, from a friend to missions, for the Valley of the Mississippi, per Mr Allibone, $3. By the same, from Mrs C W Tyler, Harrisburgh, Penn, for domestic missions, $10. By the same, one half of the collection in Zion Church, Belvidere, N J, and St James's Church Knowlton, N J, for domestic missions, per Rev Mr Zell, $2 71. By the same, collection in St James' Church, Philadelphia, for domestic missions $100, and for the use of Bishop Kemper, $10;—110. By the same, from M G L, Philadelphia, for domestic missions, $5. By the same, from Mrs Emlen, of Philadelphia, for four years subscription to the society, being for 1835, 1836, 1837, and 1838, for the general purposes of the board of missions, per W L Newbold, Esq, $12, one half for foreign committee $6. By the same, from a clergyman in Canada, for the use of Bishop Chase, $4. By the same, from Christ Church, Louisville, Ky, for domestic missions, per J P Smith, Esq. 31 52. By the same, from the Episcopal Mission Society, of St James's Church, Leesburg, Va, for general purposes of the board of Missions, per Mrs L P Powell, treasurer, $18. By the same, from "Mary," of Philadelphia, for domestic missions, $2. From Sarah B Denvoche, New York, for domestic missions, 75cts. By the hands of the Rev Henry Caswall, missionary, weekly offerings of Christ Church, Madison, Indiana, to be applied to the support of an additional missionary in Indiana, viz from H C, $1 50; M C C, $1 50; N C Bruce, 75cts; G W Leonard, $1 50; Mrs Hodge, $1; J C Lea, $1 37½; John Creagh, 10cts; cash to cover deficiencies, $4 77½;—$12 50. By the hands of Mr W H Robbins, one half of $20, received from the Sewing Society of St David's Church, Cheraw, S C, $10. By the hands of the Rev Richard Cox, through C I Aldis, Esq, one half of the offerings of St. John's Church, Troy, N Y, for domestic missions, $56 50. By the hands of the Rev M T C Wing, receiving agent at Gambier, Ohio, the amount of a collection in Trinity Church, Columbus, for the Rev Mr Payne, missionary at Springfield, $58 50. By the same hands, received from St Luke's Church, Granville, Ohio, for domestic missions, $3. By the same, from balance to Harcourt parish for the same 50cts. Total receipts $516 49.

April 10, 1838 James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has received, since his acknowledgment dated March 24th.

Received from the Young Men's Auxiliary Education and Missionary Society, in full of their appropriation for Africa, per N G Ogden, Esq, Treasurer, $100. Received from Rt Rev George W Doane, D D, from the sewing circle of St Mary's Church, Burlington, for the schools under Mrs. Hills direction at Athens, $60; from the offerings of said Church for Africa, $20; one half of a collection in said Church for foreign missions, $10; one half of a collection in Christ Church, Bordentown, for foreign missions, $9;—$99. Received collection in All Saints' Church, N Y, on Sunday, 1st April, after sermon by Rev John A Vaughan, for Africa, $20; general purposes, $118 18;—138 18. Remitted by Rev Stephen Elliot jr, of Columbia, S C, from Mr. John Clarkson of South Carolina, donation for foreign missions, $1000, less exchange at 3 per cent, $970. Total receipts, $1307 18.

In addition to the above the Treasurer has further to acknowledge,

Received from Miss Ruth Stebbins by the hands of Mr Henry Smith, being a Legacy bequethed by the late Miss Mary A. Bradley of Conn, for China mission, $50; for Greece, $50;—100. Received through Messrs Swards, Stanford & Co, offerings of Christ Church, Dayton, Ohio, per Rev E Allen, $5. Received from Rev Marshall Whiting, rector of Zion's Church, Onondaga, offerings at a communion season, $4 89; contribution by several ladies, $5 11;—$10. Remitted by Thomas Robbins, Esq, receiving agent at Philadelphia, from a collection in St Andrew's church, Mount Holly, New Jersey, per G. Y Morehouse, $7 70. From St Andrew's church, Butler, Pa, for Africa, per Mr Latimer, $5. From the Male Sunday school of St Andrew's church Philadelphia, to be sent to the Missionaries in Africa to be applied by them to such purposes as they may think best, per A G Coffin, Esq, superintendant, $25. From the Female Sunday school of St Andrew's church, Philadelphia, $100; from the Young Ladies Bible class, $50; from the first Greek Mite society of Philadelphia, $40 50; from the Claxton Association of Philadelphia, $17 50; all for the first Greek School at Athens, under care of Rev J H Hill, per Rev M Balch, $208 05. From the Male Society of Grace church, Philadelphia, for the schools in Greece, per Rev Wm Suddards, $65 80. From the same society, for foreign missions generally, per do, $75. From Mrs Henry Beers, Newton, Conn, $1 63. From the Ladies Sewing circle of St James church, Bristol, Pa, for Persian Mission, $10. From Christ church, Louisville, Ky, for Africa, $5 82; general purpose, $248 10, per John P. Smith, Esq, $253 92. From the Juvenile Missionary Society of the Sabbath school in St James church, Leesburg, Va, for Mrs Robertson's school in Greece, $7; from the Episcopal Missionary Society, of same church, for Africa, $3; per Mrs L P Powell, Treasurer, $10. From Mrs Mary Whiting, Millwood, Va, for Greece, $20; from Mrs L Washington, $5; and from Dr R C Randolph, $5; for foreign missions, per Rev H Stringfellow, $30. From "Mary," Philadelphia, for foreign missions, $2. From collections (being one half) in Zion church, Belvidere, and St James church, Knowlton, N J, per Rev Henry Zell, $2 71, less discount and postage, $2 62. Received by the hands of Rev E B Kellogg, from monthly collection at Mission Church of Holy Evangelist, $1 55. Received per Secretary and General agent, from two families at the south, to redeem Susan, or for the support of any other child at the Mission school at Cape Palmas, $20. Received by the hands of Jas Swords, Esq, from W P Hunter, receiving agent at Savannah, part of weekly offerings and monthly collections, from 1st January to 31st March, of Christ church, Savannah, per Rev Edward Neufville, rector, for Persia, $2; China, $2; Africa, 29cts; general purposes, $16 31;—$20 60. Received from Mr. I S Killman of St John's church, N Y, $1. Received by the hands of Jas. Swords, Esq, one half of $12, from Mrs Emlen of Philadelphia, being four years Subscription, for Board of Missions, $6; one half of $36, from Episcopal Missionary Society of St James church, Leesburg, Va, for general purposes of Board of Missions, $18. Remitted by Rev Richard Cox, rector, "offerings of the Church," for St John's, Troy, $113, of which one half is for domestic missions, $56 50. Received from the Sewing Society of St David's church, Cheraw, S C, remitted by Mr W H Robbins to James Swords, Esq, one half of $20, $10. Received from Margaret F DenRoche, 75cts, Sarah B DenRoche, 75cts, per Prot Epis Press, $1 50. Total Receipts $941 34.

Charles J. Aldis, Treasurer,

April 9, 1838. Bank of America.

CITY MISSION.

The subscriber as missionary at large with unfeigned gratitude desires to acknowledge the receipt of $50 form an Episcopalian for the relief of the sick and poor.

Alexander Fraser, 341 Pearl steet.

March 20, 1838.

Any donations for the benefit of the poor will be thankfully received, by the agent of the Protestant Episcopal Press, 28 Ann street, or a the residence of the missionary, 341 Pearl street. A. F.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following sums, viz:

From the Rev. George Sheets, by the hands of the Rev Dr. Milnor, the amount of a collection in Trinity Church, Oxford, Philadelphia Co, Penn, $14. From the Rev Mr Germain, by the hands of the Rev Dr Anthon, a collection in St Peter's church Morristown, N J, $27 51. Total $41 51.

Edward R. Jones, Treasurer.

April 10th, 1838.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber thankfully acknowledges the receipt of $4, for the daily Infant school, from A B. From the Rev Thomas H Taylor for the poor, $5. From an unknown friend, for the daily infant school, $4.

E. B. Kellogg, 401 Hudson street.

New York, April 10, 1838.

The missionary has not a farthing in his hands, wherewith to comfort even the sick under his charge. A trifle from those who have it to spare for the benefit of such, would be received by him, as a most sensible relief to his own feelings amidst his parochial visitations.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution, gratefully acknowledges, the receipts of $9 from the quarterly offerings of St Andrew's church, Harlem, at the hands of the Rector; also of $5 from the offerings of Zion church, Pierrepont Manor, Jefferson co, at the hands of Mr Wm. C Pierrepont.

John W. Mitchell, Treasurer,

April 11, 1838. 28 Ann street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $4, from two friends for a special case of suffering.

Lot Jones, 192 Allen street.

The funds placed at the disposal of the missionary are entirely exhausted, and unless further aid is received, it will be impossible for him to relieve a number of highly deserving families, in peculiarly distressing circumstances.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:

From David S Jones, Esq, to constitute him a life member, $25. From the same, (annual dues,) $6. From St Anna's Church, Fishkill Landing, by the hands of the rector, the Rev Anthony Ten Broeck, $8 50. From T I Waters, Esq, donation, $3. Subscribers annual dues, $14. One half of a collection made in St Ann's church, Brooklyn, on Sunday the 1st April, by the hands of the rector, Rev B C Cutler, D D, $41. Offerings of Zion's church, Rev Nathaniel Watkins, Pierrepont Manor, Jefferson co, by the hands of Mr L Sherman, $15. By the hands of the agent, cash from a friend, $2; Mr Charles R Swords, $10; annual contributions, $6;—18. Total receipts $130 50.

Thomas Browning, Treasurer,
77 Maiden Lane.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following contributions and collections:

From David S Jones, Esq to constitute him a life member, $10. From the Rev Wm L Johnson, rector, collection in Grace church, Jamaica, Long Island, $26 40. From Rev E Allen, Dayton, Ohio, by the hands of Mr L Sherman, $5. From St Ann's church, Fish Kill Landing, by the hands of the Rev A Ten Broack, $6 50. From T I Waters, Esq, donation, $2. Subscribers annual dues, $2. One half of a collection made in St Ann's church, Brooklyn, on Sunday morning, 1st inst, by the hands of the Rev B C Cutler, D D, $41. Offerings of Zion's church, Rev Nathaniel Watkins, Pierrepont Manor, Jefferson co, by the hands of Mr Sherman, $5. By the hands of the agent, cash, J R O, $3; Charles W Carmer, (annual,) $5; annual contributions, $3;—$11. Total $108 90.

Thomas Browning, Treasurer,
77 Maiden Lane.

PRESS DEPOSITORY.

No. 28 Ann-st.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending April 12, *from the following persons, viz.*

Richard H Waters; Postmaster, Akron; Rev N E Cornwell; D S Jones; L H Young; Frederic Sill, with remittance; Wm H Hommedieu; Rev A T Wing; Rev J W Diller; Samuel C Ward, with remittance; I G Caldwell; Capt Jno Bradley; Rev B C C Parker, with remittance; Rev I F Phillips, with remittance.

Received by the Gen. Prot. Episc. S. S. Union.

Rev F I Phillips; Rev R K Mead, with remittance; Jno D Lathrop; Rev W C Pierrepont; Postmaster, Camden, N J; Mr Farmer, with remittance; R S Adams; Erwin & Benedict.

Packages forwarded by the Prot. Episc. Press and Episc S. S. Union, from April 5th to April 12th, inclusive.

Miss Wayne, Schenectady, 1 pkge, Dr Lyells; Rev J L Clarke, care of J M L and Wm H Scovill, Waterbury, Ci, steamboat New York; Jno H Stewart, Princes Ann, schr Samuel Henry; Rev N E Cornwall, 1 pkge, Southport, Ct, sloop Merchant; Rev A Tenbroeck, 1 pkge, Fishkill Landing, barge Washington; Rev David Bigler, 1 pkge, 74 Race-street, Philadelphia, Union Line; C Young, 1 box, Carbondale, Pa, sent Orange County House; William C Pierrpont, Pierrpont Manor, N Y, 1 pkge, sent Halsted, Haines & Co; A E Miller, 1 pkge, Charleston, S C, ship La Fayette; H H Roth, 1 pkge, Norwich, steamboat Norwich; Belknap & Hamersly, Hartford, Ct, left steamboat office, Jno Saxons; Charles Stimpson, 1 pkge, Boston, steamboat Rhode Island; Rev R E Moore, 1 pkge, Elizabethtown, N J, steamboat Water Witch; J L Powell, 1 pkge, Burlington, left in passengers' office; Thomas Latimer, 1 pkge, Philadelphia, Union Line.

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms,* instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty-six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,

a10tf Principal Episcopal Institute.

SPLENDID ENGLISH BIBLES, of every variety of style just received and for sale by the Protestant Episcopal Press 28 Ann street.

PRIVATE INSTRUCTION.--The subscriber, who has been for several years Principal of a Young Ladies' Classical Seminary in Massachusetts, having removed his family to this city, is desirous of procuring a few classes of young Ladies for private instruction, in the various branches of a thorough English ann Classical Education. Classes can commence immediately.

Particulars may be learned by application, either personally or by letter, to R. Phipps, 84 Nineteenth street.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.

Rev. J. Milner, D. D.	Rev. J. A. Vaughan,
Rev. F. L. Hawks, D. D.	Hon. Judge Oakley,
Rev. J F. Schroeder, D. D.	S. Payne, Esq.,
Rev. S. Seabury, D. D.	Rev. J. M. Wainwright.

March. 28, 6t.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Uuiversal Roman Church."

The Press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms All important publications relative to the Church received as soon as issued. August 12.

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev B. T. Onderdonk, D. D., the Rev. J. M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.

March 20, 1838. 3m

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—Depository No. 28 Ann street, two doors below Nassau street.

Under the superintendence of

John W. Mitchell, *Chn.*
W. R. Wadsworth,
John E. Earle,
Wm. M. Benjamin,
David Gardiner,
Theron Wilber,
Wm. H. Vermilye,

Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed; Ten Commandments, first table, on cards: second table do.; Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do. No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism; Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds; Scripture Instruction; Duty to God; Collects from the Prayer-book; Epistles and Gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St. Matthew; Questions on the Epistles and Gospels, Part 1 do. Part 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 56 volumes, numbered consecutively, at 20 cents per volume, or $11 20 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union, making 5 volumes, at $1 per set.

As well as a large assortment of approved works, selected expressly for Sunday school reading; and a full supply of stationery for clergymen, students, and Sunday schools

POETRY.

From the British Magazine.

A NOVEMBER SCENE.

O'er the bleak wold the dun autumnal sky
Hangs darkling ; for where eve's ethereal clime
With showering darkness streams, the soul and eye
Get wings, and parley with the dread sublime.

It must not be—such thoughts but tempt the soul
To dizzy crags that look on vacancy,
And tamper with the infinite, control
Dropping the rein of her bless'd mastery.

But rather let me look where yonder breaks
The fragment of a rainbow—o'er yon hill
Eastward, 'mid the wild troop of shadows, flakes
Of glory, where the storm doth darkly fill,

Sleep calmly. All the heavens are moving on,
And earth doth need each lighter gleam to borrow
To dress her calm awaiting, and anon
Count the bright pearls on th' Ethiop brow of sorrow.

For our true sun behind yon vapory screen
Hath gone to build his chambers in a light
Which ever and anon the clouds between
Breaks forth upon the face of coming night.

The lark is lowly housed, and, from beyond
Yon whitening willow, sounds at interval
The solitary sheep-bell ; while their wand
Sunshine and shadow *seem* to wave at will.

O'er all below ; yet not so, one e'en now
Doth both in sun and shadow sweetly move,
And from these chequer'd scenes builds a bright bow
For holy hope, a prison-house of love.

'T is thou who tunest all things, if the soul
Be but subdued unto its lowly prison,
(Gathering from fitful changes self-control,)
Till she discerns that gentle orison

That bindeth all things in the solemn swell
Of mystic union, then the wandering breeze
O'er the lone pine (like that deep-echoing shell
Which learns the voice of its own parent seas)

Shall be her music ; autumn's manlier throat,
Shadow and storm, bluff winter's harbingers,
Sweetly shall blend with summer's milder note,
Until the chasten'd heart serenely hears

Within that lowly chant a strain divine,
Which echoes back th' angelic harps on high,
Singing the great High Priest, who at his shrine
Hath wedded all in holiest harmony.

For there is that within us, heavenly sown,
That gladdeneth in afflictions, and doth find
Sweetness in sorrow, and when summer's crown
Turns to the yellow leaf, and the rude wind

Takes up its annual tale of stern decay,
Turns inward, and there finds that sleepless eye,
And secret deep beholding, 'mid the day
Forgotten, yet albeit ever nigh.

That Presence which to feel alone is life,
And harmony, and peace, and holy joy,
A fount within the soul with healing rife,
Turning to love each weary sad employ.

MISCELLANY.

From Wheatley on the Book of Common Prayer.

EASTER EVE.

This Eve was in the ancient Church celebrated with more than ordinary devotions, with solemn watchings, with multitudes of lighted torches both in their churches and their own private houses, and with a general resort and confluence of all ranks of people. At Constantinople it was observed with most magnificent illuminations, not only within the church, but without. All over the city lighted torches were set up, or rather pillars of wax, which gloriously turned the night into day. All which was designed as a forerunner of that great light, even the *Sun of Righteousness*, which the next day arose upon the world.

As the day was kept as a strict fast, so the vigil continued at least till midnight, the congregation not being dismissed till that time; it being a tradition of the Church, that our Saviour rose a little after midnight: but in the East the vigil lasted till cock-crowing; the time being spent in reading the law and the prophets, in expounding the holy Scriptures, and in baptizing the catechumens.

Such decent solemnities would in these days be looked upon as Popish and Antichristian - for which reason, since they are only indiffer: ent (though innocent) ceremonies, the Church of England hath laid them aside: but, for the exercise of the devotions of her true sons, she retains as much of the primitive discipline as she can; advising us to fast in private, and calling us together in public, to meditate upon our Saviour's death, burial, and descent into hell: which article of our faith the public service of the Church this day confirms, the gospel treating of CHRIST's body lying in the grave, the epistle of his soul's descent into hell. It is true, the epistle is by some people otherwise interpreted; but the other parts of it are notwithstanding very proper for Easter Eve; the former part of it exciting us to *suffer* cheerfully, even though *for well doing*, after the example of CHRIST, who, as at this time, had once suffered for sins, the just for the unjust; the latter part showing us the end and efficacy of baptism, which was always in the primitive Church administered to the catechumens on this day.

Till the Scotch liturgy was compiled, there was no particular collect for this day: those for Good Friday, I suppose, were repeated: and that which was appointed in the Scotch liturgy was different from our present one, which I shall therefore give the reader below.*

OF EASTER DAY.

Having now, as it were, with the apostles and first believers, stood mournfully by the cross on Good Friday, and on the day following been again overwhelmned with grief, for the loss of the Bridegroom; the Church this day, upon the first notice of his resurrection from the grave, calls upon us, with a becoming and holy transport, *to turn our heaviness into joy, to put off our sackcloth, and gird ourselves with gladness.*

That in and from the times of the apostles, there has been always observed an anniversary festival in memory of CHRIST's resurrection, (which from the old Saxon word *Oster*, signifying *to rise*, we call *Easter-Day*, or the *Day of the Resurrection*; or, as others think, from one of the Saxon goddesses called *Easter*, which they always worshipped at this time of the year,) no man can doubt, that hath any insight into the affairs of the ancient Church: in those purer times, the only dispute being not about the thing, but the particular time when the festival was to be kept. But of this I have said enough before.

As for the manner of observing it we find that it was always accounted the *Queen*, or *Highest of Festivals*, and celebrated with the greatest solemnity. In the primitive times the Christians of all churches on this day used this morning salutation, CHRIST *is risen*; to which those who were saluted, answered, CHRIST *is risen indeed*: or else thus, *and hath appeared unto Simon*; a custom still retained in the Greek Church. And our Church, supposing us as eager of the joyful news as they were, is loath to withhold from us long the pleasure of expressing it; and therefore, as soon as the absolution is pronounced, and we are thereby rendered fit for rejoicing, she begins her office of praise with anthems proper to the day, encouraging her members to call upon one another *to keep the feast; for that* CHRIST *our passover is sacrificed for us, and is also risen from the dead, and become the first fruits of them that slept, &c.*†

The Psalms for the morning are Psalm ii. lvii. cxi. The first of which was composed by David, upon his being triumphantly settled in his kingdom, after some short opposition made by his enemies; but it is also (as the Jews themselves confess) a prophetical representation of CHRIST's inauguration to his regal and sacerdotal offices; who after he had been violently opposed, and even crucified by his adversaries, was raised from the dead by the power of his Father, and exalted to those great offices in the successful exercise whereof our salvation consists. The lviith Psalm was occasioned by David's being delivered from Saul, by whom he was pursued after he had been so merciful to him in the cave, when he had it in his power to destroy him; and in a mystical sense contains CHRIST's triumph over death and hell. The last Psalm for the morning is a thanksgiving to GOD for all the marvellous works of our redemption, of which the resurrection of CHRIST is the chief; and therefore, though the Psalm does not peculiarly belong to the day, yet it is very suitable to the business of it.

The Psalms for evening prayer are cxiii. cxiv. cxviii. The cxiiith was designed to set forth, in several particulars, the admirable providence of GOD, which being never more discernible than in the great work of our redemption, this Psalm can never be more seasonably recited. The cxivth Psalm is a thanksgiving for the deliverance of Israel out of Egypt; which being a type of our deliverance from death and hell, makes this Psalm very proper for this day. The last Psalm for the day is the cxviiith, which is supposed to have been composed at first upon account of the undisturbed peace of David's kingdom, after the Ark was brought into Jerusalem: but it was secondarily intended for our Saviour's resurrection, to which we find it applied both by St. Matthew and St. Luke.

The first lessons for the morning and evening service contain an account of the passover, and of the Israelites' deliverance out of Egypt, both very suitable to the day: for by their passover, CHRIST our passover was prefigured; and the deliverance of the Israelites out of Egypt, and the drowning of Pharaoh and his host in the Red Sea, was a type of our deliverance from death and sin, which is done away by our being baptized with water into CHRIST. The gospel and the second lesson for the evening give us the full evidence of CHRIST's resurrection; and the epistle and second lesson for the morning teach us what use we must make of it.

The collect, epistle, and gospel are all very old: in the first book of King Edward they are appointed for the first communion; for I have observed, that upon the great feasts they had then two communions, and a distinct service at each. For the second communion they had the same collect which we now use upon the first Sunday after Easter. The epistle for that service was 1 Cor. v. 6. to ver. 9., the gospel was Mark xvi. to ver. 9.

OF THE MONDAY AND TUESDAY IN EASTER WEEK.

Among the primitive Christians this *Queen of Feasts*, as those fathers called it, was so highly esteemed, that it was solemnized fifty days together; even from Easter to Whitsuntide; and this so strictly in the Spanish Church, that even the rogations were amongst them deferred by an order of council till Whitsuntide was over; during which whole time baptism was conferred, all fasts were suspended and counted unlawful, they prayed standing, (as they were wont to do every Lord's day in token of joy,) thereby making every one of those days in a manner equal to Sunday. As devotion abated, this feast was shortened; yet long after Tertullian, even to Gratian's time and downwards, the whole weeks of Easter and Whitsuntide were reckoned as holydays. And in our own Church, though she hath appointed epistles and gospels for the Monday and Tuesday only of this week, which contain full evidences of our Saviour's resurrection;‡ yet she makes provision for the solemn observation of the whole week, by appointing a preface suitable to the season for eight days together in the office of communion.

The occasion of this week's solemnity was principally intended for the expressing our joy for our LORD's resurrection. But among the ancients there was another peculiar reason for the more solemn observation of this week. For except in cases of necessity they administered baptism at no other times than Easter and Whitsuntide; at Easter, in memory of CHRIST's death and resurrection, (correspondent to which are the two parts of the Christian life, represented in baptism *dying unto sin*, and *rising again unto newness of life*;) and at Whitsuntide, in memory of the apostles being then *baptized with the* HOLY GHOST *and with fire*, and of their having themselves at that time baptized three thousand souls; this communication of the HOLY GHOST to the apostles being in some measure represented and conveyed by baptism. After these times, they made it part of their festivity the week following to congratulate the access of a new Christian progeny: the new-baptized coming each day to church in white garments, with lights before them, in token that they had now laid aside their works of darkness, and were become the children of light, and had made a resolution to lead a new, innocent, and unspotted life. At church, thanksgivings and prayers were made for them, and those that were at years of discretion (for in those times many such came in from heathenism) were instructed in the principles and ways of Christianity: but afterwards when most of the baptized were infants, and so not capable of such solemnities, this custom was altered, and baptism administered at all times of the year, as at the beginning of Christianity.

The first lesson for Monday morning treats about GOD's sending the Israelites manna or bread from heaven, which was a type of our blessed Saviour, who was the *bread of life that came down from heaven, of which whosoever eateth hath eternal life.* The first lesson for Monday evening contains the history of the vanquishing the Amalekites, by the holding up of Moses' hands; by which posture he put himself into the form of a cross, and exactly typified the victory which Christians obtain over their spiritual enemies by the cross of CHRIST. The smiting also the rock, out of which came water, (mentioned in the same chapter) is another type of our Saviour: for as the water flowing from the rock quenched the Israelites' thirst; so our Saviour, smitten upon the cross, gave forth that living water, *of which whosoever drinketh shall never thirst.* The second lessons contain full testimonies of our Saviour's resurrection; that for the morning giving an historical account of it; the other for the evening containing a relation of a lame man being restored to his feet, through faith in the name of CHRIST, which was an undeniable proof that he was then alive.

The first lesson for Tuesday morning contains the Ten Commandments, which were communicated to the people from GOD by the ministry of Moses, wherein he prefigured our Saviour, who was to be a prophet like unto him, *i. e.* who was to bring down a new law from heaven, and more perfectly to reveal the divine will to man. The first lesson at evening represents Moses interceding with GOD for the children of Israel, for whom (rather than GOD should impute to them their sins) he desired even to die, and be *blotted out of the book of life*; thereby also typifying CHRIST, who *died and was made a curse for us.* The second lesson for the morning is a farther evidence of our Saviour's resurrection; and that for the evening proves, by his resurrection, the necessity of ours.

The epistles and gospels for these days are the same as in old offices: but the collect for Tuesday, till the last review, was what we now use on the Sunday after, being the same that in King Edward's first Common Prayer-book was appointed for the second communion on Easter-day.

* O most gracious GOD, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour JESUS CHRIST; so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as CHRIST was raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us, and that for the merit of JESUS CHRIST, that died, was buried, and rose again for us. Amen.

† The first of these sentences was added at the last review: the second (which was the first in King Edward's first Common Prayer) was concluded with two Allelujahs, and the next with one. After which was inserted as follows:

The Priest.
Show forth to all nations the glory of GOD.
The Answer.
And among all people his wonderful works.
Let us pray.

O GOD, who for our redemption didst give thine only begotten Son to the death of the cross; and, by his glorious resurrection, hast delivered us from the power of our enemy; grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection, through the same CHRIST our LORD. Amen.

‡ Formerly three days were appointed as holydays at Easter and Whitsuntide, and then it is probable that the Wednesday also had an epistle and gospel.

LETTER TO THE PAROCHIAL CLERGY.

The following letter has been addressed to all the parochial clergy.

New York, March, 1838.

Rev. and dear Brother,—Instructed by the Domestic and Foreign Committees of the Board of Missions of our Church, we severally present for your serious attention the following statements.

CHURCH MISSIONS—DOMESTIC.

The Domestic Committee are gradually extending their operations. Under a solemn sense of their obligation to discharge their trust for the best good of the Church, they feel that duty requires this extension at their hands.—They rely in faith upon the clergy and the Church at large to sustain them. In the domestic department the number of missionaries is fifty-six. Teachers, five. Total, sixty-one.

Seven (five being teachers) are at the Indian mission station.

Expenditure, $3000 per annum.

Five missionaries are in New England. Expenditure, $1300.

Twelve are in Ohio, Michigan, and Wisconsin. Expenditure, $3000.

The Committee are desirous of being enabled to send more missionaries to this section, especial y to Wisconsin, where they are greatly needed. Only one of the above number is in that territory, now containing 50,000 inhabitants.

Sixteen are in Indiana, Illinois, and Missouri. Expenditure, $7000.

This number should be greatly increased. Bishop Chase writes with reference to some vacant stations, "Never was there greater need of help than now. All that has hitherto been done will, to all human view, be lost, if aid be not soon afforded." Bishop Kemper writes, "Every where I behold extensive harvests with very few reapers; and now I solicit, I implore, nay I demand of the Church, by virtue of my office and in the name of my divine Master, I demand some additional, able, and devoted laborers. If the Church wishes me to work faithfully and steadily, you must, indeed you must, strengthen, my hands by sending me more clergymen."

Ten missionaries are in Kentucky and Tennessee. Expenditure, including appropriations for two more, $3000.

Three are in Georgia and Florida. Expenditure, about $1000.

Eight are in Alabama and Mississippi. Expenditure, $2500.

There are no missionaries in Louisiana or Arkansas, though several are greatly needed.

General expenditure, about $3000, and for outfits to missionaries from $1000 to $2000; making the whole expenses of the department at present about $25,000 per annum. The receipts for a large part of the present official year have not been equal to three-fourths of the current expenses.

The committee have nearly forty vacant stations, which it is important they should early fill. If appointments should be made to supply them with missionaries during the coming year the expenses of the department would amount to about $38,000. Most of these vacant stations are in the far west; where, in many cases, every month's delay in supplying them with ministerial services is a year's delay in the final establishment of the Church in them.

FOREIGN.

In full view of her own necessities, our Church has cast the eye of Christian compassion and faith over the desolations of heathenism, and ventured to obey the call of perishing millions, and the touching command of her Saviour, "Go ye into all the world, and preach the Gospel to every creature." She has entered in faith that part of the great field, where at the end of eighteen centuries scarcely a Christian missionary can be found to each million of an unevangelized world. Our foreign missionaries are ten in number, other laborers and native teachers about thirty.

Africa. — Three missionaries and two or three teachers are in Western Africa. At Cape Palmas the brethren are forming their first mission post, and calling for help to enter the interior. "Let the committee bear in mind, (says Dr. Savage,) that in order to save their missionaries now, and shortly to be in the field, more help must be sent, more means must be put into their hands." Expenses about $4500 per annum.

China.—At Batavia and Singapore three missionaries are preparing to operate in due time upon the millions of China; at least to enter the door now open to the one million of native emigrants. A small school of 30 pupils under two teachers is now in its second year. Expenses about $3500.

Greece.—Three others, with nine fellow-laborers and fifteen native teachers, are employed in our three stations in Greece. Besides a press, as yet in operation, and limited congregations in modern Greek, in English, and in French, there are 800 children receiving a Christian education, some of whom are already giving evidence of piety. A light not easily extinguished has been kindled in Greece. Expenses about $11,500.

Persia.—One exploring missionary, with prudent but faithful tread, is now in the interior of Persia, (one of the strongest holds of the one hundred and fifty millions of the Mohammedan faith,) surveying that interesting field. The committee await the results of his observation. Expenses about $1500.

Thus with forty laborers, GOD has led us on. The annual expenses of this department, (including cost of remittance,) are about $26,500, and something more is needed for steady increase. The receipts for eight months of the present official year have been less than $10,000.

And now, Rev. and dear Brother, the committee would affectionately address you as the head of a parish, and, as such, of a missionary association.

The approaching General Convention will close the first three years of the present missionary movement of the Church. Thus far our missionaries and teachers have increased from 48 to 101; but the income to sustain them has been uncertain, first increasing twofold, and then for six months decreasing to less than two-thirds of the latter rate. The committees have become deeply sensible of the necessity of more systematic parish co-operation. In carrying out her plans of benevolence, the Church, in her present missionary organization, looks onward to the time when every member of every parish shall become, *practically* as well as in theory, an auxiliary in spreading the Gospel.* She has solemnly declared the duty and reminds the minister that he is the appointed and proper agent for carrying on the work in his parish. In deciding that her own duty as a Christian Church extends to the *whole world*, she leaves to each one to say *in what part* of that field his aid shall be applied.

With this high aim, but leaving in your hands, dear brother, this labor of love, the committees, as representatives of the Church in the administration of this work, affectionately request you to lay before your parish, as you may judge best, the nature of the work, the need it has of their prayers, and the obligation to sustain it, so explicitly declared by the Church and by the word of GOD.

In reference to the present anniversary of the Board of Missions in June, and the report they must render to the General Convention in the September following, and in order that some data may be ascertained for marking the progress already made, and the proper prospects for their future labors with the LORD, the committees are desirous that you may enable them to state what sum may be safely expected from your parish for the year 1838, including what may have already been paid in, and distinguishing, so far as may readily be done, the amount to each department, and the sources within your parish from whence derived. *You will readily perceive the value of a due reply to this, whatever that reply may be.* Above all, the committees would recommend to the fervent and unceasing prayers of yourself and of your people this cause of our dying, risen Saviour—the salvation of a perishing world, and remind you of the last article of our constitution, as adopted in General Convention, the great truth of which is daily unfolding.

Article 13. "It is recommended to every member of this society to pray to ALMIGHTY GOD for his blessing upon its designs, under the full conviction that unless he direct us in all our doings with his most gracious favor, and further us with his continual help, we cannot reasonably hope to procure suitable persons to act as missionaries, or expect that their endeavors will be successful."

By order and in behalf of the Domestic and Foreign Committees of the Board of Missions of the P. E. Church.

JAMES D. CARDER. } *Secretary and General Agent of the Domestic Committee.*

JOHN A. VAUGHAN, } *Secretary and General Agent of the Foreign Committee.*

The above statement and appeal are earnestly and affectionately commended to the serious consideration of the clergy and laity of the Diocese of New York, in the sincere hope that their response will be cheerful and liberal, and in fair proportion to the importance of the object and the urgency of the occasion.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, March 9, 1838.

* Art. 2 of the constitution of the Domestic and Foreign Missionary Society adopted in Convention 1835.

"The society shall be considered as comprehending all persons who are members of this Church."

Resolution of the House of Clerical and Lay Deputies of the General Convention 1835.

"Resolved, That the minister of each congregation is hereby requested to make known to the members of his congregation that they are regarded by the constitution of the Domestic and Foreign Missionary Society as members of the same, and are requested to contribute periodically to its funds, as they may find most convenient, and according to their means—the rich out of their abundance, and the poor out of their penury;—and that the smallest sum will be received. Each minister, or other person authorized for that purpose, to transmit the amount paid in to him, as soon as possible, to the treasurer of said society.

From the British Magazine.

ON THE MOST APPROPRIATE APPELLATION OF MEMBERS OF THE CHURCH OF ROME.

Sir,—Professors of the Roman communion, the most slenderly informed on the subject of their own faith, must know, that the highest place for importance, honor, and authority, is in their Church given to the individual whom they call emphatically the Pope, the vicar of CHRIST, the universal pastor and ruler, the sole successor of the Prince of the apostles, the head, the rock, the centre, the sun of their whole system—in one word, the sovereign lord of Christendom. The superhuman, the almost divine, dignity of this personage has been felt, acknowledged, and gloried in, by many of his subjects, even in later times; and they have claimed it as their most honorable distinction, to be named from him. The profession of Baronius, in his Martyrology, Oct. 16, has frequently been appealed to, and is remarkable—*Sint igitur nobis viventibus hæc semper præconia laudum, et post mortem tituli sepulchrales, ut Romani sic semper dicamur atque Papistæ.*—Whatever might be the design of those who applied the name, in his own view it was highly honorable, and for the obvious reason. But my principal reason for the present communication is to introduce to yourself and your readers another declaration to the same effect far less familiar. The Life of Cardinal Hosius, Bishop of Warmia, and Legate at the concluding sessions of the Council of Trent, was written by Stanislaus Rescius, Apostolic Protonotary, and published at Rome 1587. My edition is that printed *Typis Monast.* S. O. C. *Olivæ Anno* 1690. In lib. i. cap. xix. pp. 82, 83, the biographer introduces his hero as answering the observation of the Protestant Duke of Brandenburg in a conference, *Quantum video, tu velles me facere Papistam*, in the following manner: *Ego*, inquit, *profiteor me esse Christianum, postea Papistam, deinde Registam, et si natus essem in ditione tua non erubescam profiteri me Ducistam.* And then naturally enough, after expatiating in high praises of his great spiritual sovereign, he adds—*Proinde me non offendi, verum etiam laudi ducere, si quis me vocet primum Christianum, deinde Papistam, postea Registam.* Again, lib. iii. cap. xviii. p. 371, the cardinal, in his last will and testament, is reported as enouncing—Quicunque tecum, Pie Pontifex, non colligit, spargit; qui Christi non est, Antichristi est. Qui Papista non est, Sathanista est—and, after a few intervening words—*nullum vel gloriosius, vel salutare magis nomen mihi tribui posse persuasum habeo, quam si Papista vocer.* Now, I would respectfully request the members of the Romish Church, if they really feel hurt by the appellation of Papist, to supply us with some other *equivalent* name; unless they would be understood altogether to repudiate the supreme head of their Church, and considerate the imputation of any connection with him a disgrace and insult. It will not do to say that in this country the name is used opprobriously; for the very individuals cited above were in the same predicament; they knew and asserted that the term was in their time applied by their opponents as a term of reproach.—But they did not shrink from it on that account; they, very consistently and honorably, in that respect, came forward with an open acceptance and vindication of the name. This, perhaps might be the case in some instances in this country, if there were not a tendency in the intemperate indignation with which the name is disclaimed to force Protestants, of more sentimentality than integrity, to substitute for it the name of Catholic. And that this is not done, Romanists may, in part, have to thank the precipitate and incorrect zeal of some of their advocates, in founding upon the complimentary or inadvertent grant of the name, by some Protestants, a formal admission of the *exclusive* catholicity of the Church of Rome, together with its consequence, the non-catholicity and schism of their own.

IRVING INSTITUTE.—An English and Classical Boarding School Tarrytown, Westchester co.; WILLIAM I. LYON, CHARLES H. LYON, Principals. To be opened on the first of May next.

The location is perhaps the most desirable that could be selected on the Hudson. Tarrytown is well known to be one of the oldest and most pleasant towns in this section of the country—altogether salubrious and moral. It is distant about twenty-five miles from New York, and is visited morning and afternoon by a steamboat from the city.

A commodious brick edifice is now erecting expressly or the purpose. The grounds are ample, affording abundant opportunity for healthy sports in the open air, and quite retired from the village. The site being elevated, the prospect is extensive and delightful, commanding a view of the river from New York to the Highlands.

The teachers and pupils will reside in the family of one of the Principals, eat at the same table, sleep under the same roof, and constitute in all respects, one family; and the discipline will be entirely of the parental kind. Every reasonable exertion will be made to render the institution pleasant and comfortable, the studies interesting and agreeable, and to promote the health and happiness of the pupil.

The Principals flatter themselves that, from many years' experience, and their uniform success in the management and instruction of youth, and a passionate fondness for the profession, they possess the requisite qualifications for the arduous and responsible duties they have undertaken.

The moral welfare of youth being always a consideration of the highest importance, it will be an object of solicitude with the Principals to bring their pupils to conduct themselves under the salutary influence of moral and religious principles, without interfering at all with the tenets of particular denominations. Each pupil must be provided with a Bible, and will be required to attend at family prayers morning and evening, and public worship on the Sabbath in one of the churches (of which there are four) in the village—such place as may be agreeable to the wishes of parents or guardian.

The system of education pursued in this institution if designed to prepare the pupil for the active duties of life, or for a course of professional or collegiate studies, and is desired, for any degree of collegiate advancement The studies embraced in the plan of the seminary, and which will be pursued by the pupil according to the wishes of parents or the discretion of the Principals, are,

Orthography, Reading, English Grammar, Rhetoric, Geography, Astronomy, History, Composition, and Elocution; Arithmetic, Algebra, Mensuration, Geometry, Trigonometry, Surveying, Penmanship, and Bookkeeping; Chymistry, Natural Philosophy, Botany, Geology, Mineralogy and Natural History; Latin, Greek, Hebrew, French, and Spanish Languages; Greek and Roman Antiquities; Ancient Geography and Mythology.*

The plan adopted is designed not merely to advance and perfect the pupil in the branches studied, but to develope and instruct the *judgment*, to enlighten the *understanding*, to form the *habits*, and to give a moral and useful direction to the *inclinations*. The object continually kept in view is to fit them for an efficient discharge of the duties to which they are rising in life; to qualify them to become intelligent and useful members of the community; worthy and patriotic citizens of this republic.

The Principals are determined that the instruction in the several departments shall be most thorough; to accomplish which all subjects will be treated as practically as possible, and illustrated and enforced in such a way as to exercise the understanding of the pupil rather than to burden his memory. It will accordingly be the effort of the instructers, while they remove embarrassments and restraints from the minds of the pupils, to assist their thinking and reasoning powers to discover the truth and the principles on which it depends.

The year will be divided into two sessions—one commencing on the 1st May, and the other on the 1st November, each succeeded by a vacation of three weeks. At the close of each session there will be a public examination and exhibition, at which certificates and prizes will be awarded to meritorious scholars. Parents and guardians will receive a special invitation to attend.

Terms, $100 per session, payable in advance, or within thirty days from the commencement of the session. This will include tuition, board, washing, mending, fuel, light, &c., and also the use of the library. There will be no extra charges.

☞Pupils can remain in the family of the Principal during the vacations, if desired—subject to charge for board.

Tarrytown, January, 1838.

Reference by permission to the following gentlemen: Rev. Dr. Creighton, Rector of Christ Church, Washington Irving, Esq., Steuben Swartwout, Esq., Tarrytown.—Rev. Edward N. Mead, Singsing. Rev. Dr. Mead, Norwalk, Ct. Nathaniel C. Hart, Esq., Sawpits. Rev. Dr. Fisk, Pres. Wesleyan University, Middletown, Ct. Hon. Gulian C. Verplanck, Wm. A Duer, L.L.D., Pres. Col. College, Rev. Dr M'Vickar, Rev. Dr. Berrian, Rev. Dr. Hawks, Rev. Dr. Bangs, Harper & Brothers, Dr. J. R. Van Rensselaer, Dr. T. S. Barrett, David Graham, Esq., Lyman Cobb, Esq., George T. Trimble, Esq, New York City.

* The Principals wish it distinctly understood, that no branch is *professed* to be taught which will not be taught *in the most thorough manner.*

March 29, 6w.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.—The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various potions of the four evangelists. Revised and adapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry G. Morton Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street New York. Feb. 1.—tf.

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque.*

"The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm Ellis. London 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes, A splendid article. In a variety of sizes and bindings.—Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, and Sunday School Union, 28 Ann street, New York. Orders from our friends generally are respectfully solicited. dec9 tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 28 Ann street.

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy. Considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has, in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated asa tract. Address

LOUIS SHERMAN, Agent
28 Ann-street, N. Y.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows*:

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.

Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr .Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 180[illegible]. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 28 Ann street. d5tf

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—Miss Sagar and Miss Ballow will open, on Monday the 23d of April, at No. —— Henry-street first door below Clinton-street, a Boarding and Day School for Young Ladies. The course of instruction will embrace all that is necessary to a thorough and polished education; and no pains will be spared that may promote the mental and moral improvement of their pupils.

Until the 10th of April, applications may be made at their present residence, No. 391 Greenwich-street.

REFERENCES.

Rt. Rev. Bishop Onderdonk,	S. Van Duzer, Esq.
	Charles Crosby, Esq.
Rev. Dr. Milnor,	Edward Cook, Esq.
Rev. Dr. Berrian,	Teunis Bergh, Esq.
Rev. Dr. Anthon,	David Demaray, Esq.
Rev. Mr. Haight,	Wm. H. Falls, Esq.

March 8. 8t

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee ROOTS which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 28 Ann street.—Price one Dollar and twenty-five cents.

April 4 tf

FOR SALE.—A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bought low, or hired at a very moderate rent

For the address of the advertiser, apply at the office of The Churchman, 28 Ann street.

March 12. tf

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr. and Mrs. Bleecker, of Sing Sing. Its healthy situation, commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

TERMS—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

EXTRA CHARGES—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. GEORGE W. BLEECKER, Principal.

March 17. 8t

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 28 ANN STREET.

Standing Committee.

H. COTHEAL, Treasurer and Agent, 28 Ann street,	CHARLES N. S. ROWLAND,
LEWIS CURTIS,	GEORGE C. MORGAN,
CHARLES KEELER,	CORNELIUS OAKLEY,
	JOHN W. MITCHELL, Sec'y.

Bibles, Prayer-books, Devotional and Miscellaneous Works, published and for sale by the Press.

Bibles, 8vo and royal 18mo, all bindings,—Testaments, muslin—Bibles and Prayer books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo, 12mo royal 18mo, all bindings—Works of Bishop Ravenscroft, two vols. 8vo, boards—Tracts—Communicant's Companion (pocket edition,) all bindings—Life of Bishop Heber, two vols. 8vo—Parish Library, vols. 1 to 13, boards and calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half-calf—Lectures on St. Luke, do.—Bishop Bloomfield's Manual of Family Prayers, various bindings Weller Tracts: vol. i. containing No. 1 to 5, vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts: 1, The McEllen Family; 2. the Baptism; 3, Family in Eternity; 4, The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer book—A Farmer's account of his Conversion—Early and Professional Years of Hobart, in 2 vols, 12 mo, bound in muslin: by Rev. John McVickar, D. D., Professor in Columbia College—as well as a choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

* Adopted at the last general Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 28 Ann street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun.	Boston, Mass.
Rev. Charles Burroughs.	Portsmouth, N. H.
Sidney Babcock.	New Haven, Ct.
S. Barnard.	Buffalo, N. Y.
Oliver Steele.	Albany, N. Y.
John W. Jones.	Louisville, Ky.
Z. Clark.	Troy, N. Y.
Arius Nye.	Cashier of the Bank of Marietta, Ohio.
Robert Graffin.	Philadelphia.
Rev. E. E. Ford.	Augusta, Ga.
A. E. Miller.	Charleston, S. C.
P. E. Demill, Esq.	Detroit, Michigan.
Armstrong & Berry.	Baltimore, Md.
Rev. F. F. Peake.	Fayette, Mo.
Messrs. Hotchkiss & Co.	New Orleans.
Rev. Silas R. Crane.	Ohio City, Ohio.
Smith & Crowell.	Maumee City, Ohio.
Ruffin Smythe.	Randolph, Tenn.
Rev. J. T. Wheat.	Nashville, Tenn.
Messrs. Bell & Entwistle.	Alexandria, D. C.